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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

THE MINISTRY AT LARGE.

The first annual meeting of the 'Association for the support of the Ministry at Large in Providence,' took place at the chapel of the First Congregational Society on Tuesday, January 24th. The chapel was filled by a deeply interesting audience.

T. B. Fenner, Esq. was called to the chair; after which the secretary, W. P. Bullock, Esq. read a report of the doings of the board of Directors, the expenditures, and the general progress and position of the ministry during the year. He stated that the amount of subscriptions for the year had been fifteen hundred and seventy-five dollars; and that there was a balance of fifty-six dollars in the treasury. More than half the amount of subscriptions had been pledged for five years.

After the acceptance of the report, the association proceeded to the choice of Directors for the ensuing year; which being concluded, Rev. Henry F. Harrington, the minister at large, read the following Report:—

To the gentlemen of the Association for the support of the Ministry at large in Providence.

I have presented to you at our several quarterly meetings during the past year, statements of the nature of our operations, the success of our exertions, and the progress of our cause, during the intermediate periods of time. It now becomes my duty to review all the doings of the completed year. I am called upon to lay before you my range of action, the principles that have guided me, the reverses that have disappointed expectation, and the successes that have stimulated hope. It is an anxious duty. For there is present in my mind the consciousness of personal insufficiency, and of the probability of errors of judgment and of conduct, more evident to the eyes of others than my own, that have interfered with the prosperity of our high and holy cause. And I am conscious, too, that with many, the past has been a trial year. The evidence of what has been accomplished will be to them the criterion of renewed interest and support. The time is considered sufficient to afford satisfactory data to be the guide of action. Positive success will ensure a continuance of confidence; doubtful or intangible results will certainly involve a withdrawal of countenance and faith. But whatever may be my anxieties, I have but the single duty to present a faithful detail of what I have endeavored to do, and of what, with God's blessing, has been done.

Let me first speak of the principles that have guided me. I have not regarded the past as a trial year, so far as results are concerned. I have not viewed the establishment of this, your ministry at large, as an experiment at all. I entered the work under your guidance, and as your ambassador to the souls of others, under the dominant conviction that you were fulfilling a solemn, imperious, and permanent duty. I did not feel that that duty, abstractly considered, could be affected one jot or tittle by the results of one year or of several years. I felt the merits of the cause to be based on the principles of eternal truth; and to be susceptible of no material modification, until society should be characterized by radical transformations. I have not labored, therefore, for brilliant and immediate results. I have had no regard to mere appearances. This is a cause whose worth is independent of appearances. It is higher and deeper than any show. It may, indeed, receive added lustre from success, but it can never be clouded by apparent reverses. As its mission is to the immortal soul, and its real fruits are to be garnered up for eternity, so its earnest voice will never cease to be sounding in your ears, so long as there are souls within its sphere to be taught of their solemn responsibleness as heirs of immortality, and to be awakened to the mysteries of eternity.

But, admitting this ministry to be only an experiment, and a year a sufficient period to test its usefulness, it would certainly be utterly unreasonable to assume the year just past to be a fair criterion. Probably the ministry could never have been establised in a darker or more unpropitious period. Your minds, as I speak, revert with solemn memories to occurrences that have signalized it; unexampled in the history of our country; occurrences that paralized all the ordinary courses of action—shook society to its centre—and have so poisoned the channels of social intercourse, that the lapse of years cannot suffice to wash them pure again. Religion has deeply felt the blow. It has been driven to weep and tremble for its firmest altars. How hardly then could a flickering torch, just lighted, be kept alive? Had it been utterly extinguished, there would have been no cause for despondency—no argument that it should be left in darkness; and, on the contrary, if it be still alive, and brightness in the flame, it is reasonable evidence of more than ordinary success.

I began the active duties of my ministry towards the close of the month of January. I will first speak of our Sabbath services. It will be remembered that no intention was expressed of immediate activity in this respect. It was considered impracticable to enter on such labors, with the prospect of equivalent advantage until the expiration of at least a year. It was thought necessary that the field should be somewhat explored, and seed sown by the wayside, and here and there in bye places, before an invitation should be extended to unite in regular and stated worship on the Sabbath. But I early felt that there were some disadvantages which must inevitably attend the commencement of such labors, at whatever period of delay; and which, in the event of delay, would therefore yet farther postpone the full operation of the endeavor. I desired too, a nucleus for my own exertions. I was conscious that they would be of a far more desultory character, and my usefulness abridged, so long as such a nucleus should be wanting. The field I knew to be a lamentably broad one. I had learned from the able and energetic city missionary, who was before me in the good work on which I was entering, that there were, probably, about twelve hundred families who, voluntarily or through necessity, had no regular place of worship. I could not but hope to influence at least a few, from so many, to break from their cold indifference and come and listen to me. And with those with whom I could be enabled to exchange the sympathies of the pastoral relation—who could feel that there was a place dedicated to the worship of God, which they could freely enter—and listen there to the sacred oracles, from the mouth of him who was their friend and counsellor, by the humble fireside of home, I could labor with power a hundred fold increased, to effect something for their souls' salvation. The board of directors fully sympathised with my feelings, and promptly responded to my wishes. It was thought best to locate the chapel in the northern section of the city; and the hall over the New Market building, which we still occupy for the purpose, was procured, and comfortably arranged for the accommodation of from two to three hundred individuals. It was opened for the regular worship of God, on Sunday the 20th of February. The season was extremely propitious. An unusual interest had been felt and manifested through the city in the cause of religion. There was a wide-spread preparation of mind for spiritual impressions. There was an unusual willingness to listen to sacred truth. Our new chapel speedily gathered, therefore, a considerable congregation. The neighborhood and prayer meetings, held during the week, were all attended, and a solemn interest seemed to follow the instructions and exhortations there dispensed. We had reasonable hopes, that, even in that early infancy of endeavor, several souls would be converted, and regenerated; and add themselves in the joy of believing, to the little church we had gathered. But just then, the political cloud that had been lowering in the horizon, began to spread and blacken across the sky. Thought and interest began to be absorbed by the one engrossing topic. The current of religious feeling, rapid and sweeping as it was, was met, counteracted and finally overwhelmed, by the fresh and impetuous stream of social excitement. The altars of God were, by many deserted. There was but the one subject of conversation by the fireside; and as it grew more and more portentous and threatening, it irresistibly intruded itself into the meetings for worship and prayer. If long-established pulpit ministrations were neglected, our position, it might well be supposed, would be peculiarly discouraging. For we had not yet obtained a strong hold on the sympathies of our worshippers. The force of habit, often the only irresistible impulse, guided none, as yet, to our humble chapel. Our congregation, therefore, dwindled to a few. But to that steady few, the doors were still regularly opened. With the exception of two Sabbaths at the time when our troubles were at their height, Sabbath services have not been abandoned for a single day. I preached, during the entire summer, to congregations, sometimes considerably numerous, but usually ranging from ten to twenty-five. And even of this small number, a part, generally, was composed of visiters from regular churches. This state of things continued until into the fall; some time after the difficulties had measurably subsided, and we might hope to be recovering from its effects. I shared, therefore, the misgivings of many ardent friends of the cause, whether there were not peculiar difficulties in the way of success in this branch of my exertions; and at the last quarterly meeting, made some suggestions relative to the probable or possible causes of disappointment. At the same time, I adverted to the fact, of which I have already spoken at this time, that in the outset, it was considered impracticable to institute Sabbath services, until the collateral exertions of the ministry had prepared the way. I suggested also, that the disastrous influences, directly subversive of prosperity, that had been brought to bear on this branch of effort, might not yet have wholly ceased to act. And even if they no longer interfered, an immediate reaction could not reasonably be anticipated. I argued, therefore, that it was proper to suspend our judgment, and extend our hopefulness.

The present prospect abundantly justifies my position. During the month of November, without special endeavors, with no temporary inducements to which the fact, might be attributed, the attendance, began greatly to enlarge. And it has steadily increased to the present time. For two months the chapel, at evening service, has uniformly gratified me with the sight of a good congregation. On one or two occasions, it has been fairly filled, a large majority being constituted of those for whose especial benefit the services were instituted. I find too, a positive interest among the families which I visit. The opportunity of convenient worship is adverted to with delight. Voluntary expressions are made of an intention constantly to avail themselves of it. In compliance with the particular request of some of the poor in behalf of unbelieving connexions, I began on the Sabbath before the last, a series of discourses on infidelity and the evidences of Christianity, to a large and attentive congregation, nearly all being of those who I may call my own people. To those friends who have lately visited the chapel, for the first time since the summer or early fall, the change must be peculairly striking. Judging by present appearances, this important branch of my duty is as full of earnest and gratifying encouragement, as any part of the undertaking.

This increase of worshippers has developed more particularly some disadvantages attendant on the present location of our chapel. It is in the third story, and peculiarly difficult of access. Once reached, it is sufficient in size and comfortable in arrangements; but being little more than seven feet in height, considerable numbers soon render the atmosphere extremely impure, while the only avenues of ventilation, the windows, expose those who sit near them to unhealthy currents of air. A resort to them is therefore only a choice of evils. Inspired as I have been by the rapid and apparently substantial growth of the congregation, I have been led more particularly to regret the existence of any discouragement of this character, I sincerely think that the possession of a room that would obviate these disadvantages, would materially contribute to our animating prosperity—would insure, indeed, a permanent congregation.

But a question suggests itself in this connection, as to what shall be our settled policy in regard to the sphere of operation in this particular. Shall we take such measures as may seem expedient, in order to operate on the whole city, or shall we confine our exertions to a particular section? It would be decidedly injudicious to make any change until we are prepared to make that change a permanent one. This, then, seems the proper time to adopt a definite policy.

I am clearly of the opinion that our Sabbath efforts have been made in the most advantageous section of the city. By the blessing of God, what was originally a matter of little calculation has proved to be such as the maturest judgment would recommend. The location of the chapel in the northern part of the city, was decided upon in a good part, because my residence was in that vicinity. And my choice of residence was purely the result of inability to obtain satisfactory accommodations any where else. But I could not have been more favorably situated. North of a line drawn from the Court House through the Haymarket to the Cove, which would include the several localities designated by the highly euphonious titles of Squaw Hollow, Snow town and Hard-scrabble, may be found, I do not doubt, full one half of all the decidedly poor of the city. Intermediate between this line and the habitations of the poor in the southern section on the eastern side of the bridge is a long space, in which few of the poor are to be found; while the similar class on the western side is not concentrated in any particular directions.

A judicious policy seems, then, to demand, that the northern section shall continue to be the sphere of our operations; and when circumstances shall admit of a change of location, that it be sought, as nearly as possible, in the heart of that section; even if it be found to be to the northward of our present position.

I know that this may seem, to superficial observation, to be restricting to a portion what is intended for the general good; and to be benefiting only one extreme of the city. I think, however, that a deeper examination will exhibit this objection to be, in a great measure, fallacious. Efforts exerted for the poorer classes in any division of a city are exerted, in the end, for the equal good of the whole. For the poor are far from being stationary. They are constantly changing their habitations. And from the necessities of their condition, their removals are often from one extreme to another. The family that I may have been acting upon for a time in Charles street, at the north, is now to be found, it may be, in Point street, near the southern limit on the western side. Their place is supplied with a family that moved, perhaps, from some other distant outskirt. Thus the final result will be found to bestow equal privileges upon all.

I take occasion to mention that the regular congregation at the chapel is not made up altogether of the poor. There are several constant worshippers, who attend through preference for our humble and social worship.—*Morning Courier.*

PASTORS AND TEACHERS.

There are some who would drop the connexion between 'Pastors and Teachers;' or rather who would have the functions of the Pastor totally to disappear. This, so far as the People are concerned, we should leave entirely to their discretion; but we should augur ill of the Minister of Religion whose heart consented to this annihilation of half his usefulness by the annihilation of half his functions. No man should find the fullness of his life in the exercises of study, feeling, and intellect. No man lives in the full power and enjoyment of his being, who does not hold close and active connexions with the individua. elements of society. He is but half a man who stands apart as a Teacher of Truths, and troubles not his sympathies with the embodiments that are given to them; with the real shapes they assume when they have struggled with the mixed influences of the hearts into which they enter. Even intellectual power dies in such minds; for the sphere of observation contracts, and the strongest elements of influence, freshness, and colour, depart from thought. Such modes of existence may rear a Scholar or a Philosopher, but not a Philanthropist, a Preacher, a Prophet, or a Poet. The Preacher, therefore, must either be a Pastor to satisfy and develope the active capacities of his nature, or he must seek the practical complement of his being in some other pursuits of life. He must associate beneficient action with his professional character, or he must dissociate his profession, and those for whom he exercises it, from a large share of his habitual interests. If indeed, strictly within his profession he finds not full scope for his activity, and beyond it he carries his sympathies into kindred interests, this will not dissipate, but rather ennoble his influence; but if he separates the practical and professional aspects of his life, the noblest description of power has departed from him. Nothing so enhances the influence of character as that, through the greatest variety and extent of sympathies, it should carry a unity of interest and purpose. Character works powerfully both through the singleness of view in which it stands out before the eyes of others; and through the concentration of energies which it brings to its purposes. Scattered regards weaken the confidence that is reposed, and the purity and simplicity of the will. For these reasons it is always to be lamented when, from the pressure of necessity, or from the predominance of other interests, the singleness of the professional aspect is taken away from the Ministers of Religion. Much of their legitimate power, as of everything else that affects strongly the human mind, comes from their being Symbols of great realities sacred and dear to man; symbols in a negligent world of something better and beyond which man would not willingly forget; and which the very consciousness of distractions makes him desire to have vividly brought before him. Now this significance is obscured, and the symbol does not serve its end, if it lays aside its singleness and purity, and becomes mixed with other interests. The spiritual type ceases to be clear, emphatic, impressive, when the folds of worldly garments are drawn over and around it. The Exponent, to reveal to all eyes its true and high meaning, must express but one value. Not that his sympathies should be in any direction narrowed, nor any limitation be prescribed to this liberty of thought and action; but that in whatever department of exertion he spends his energies—and he cannot send them out too widely,—he should divest himself of mixed interests, and hold out but one aspect to the world. This the Preacher cannot do unless he is also a Pastor. In no other interests can he find full exercise for his practical being, without injury to the unity and singleness of his Character. He has but the choice of three things: to be a Pastor; to be a closet intellectualist, without influence or action, not breaking indeed the unity of his profession, but not filling its whole sphere; or, by the introduction of other objects, to confuse and weaken the meaning and significance of his life. Again we repeat, that it is not a unity of study, thought, accomplishment, influence; but, throughout the greatest diversity of these gifts and operations, a unity of moral meaning, a singleness of interests, that we think so essential to the Minister of religion, to make him in life, as well as in doctrine, a significant and eloquent symbol of the purposes and realities, for the sake of which his office has been established in the world. There are circumstances in which this is not possible; when congregations which do not, or cannot support a Minister whose whole life wears one aspect, oblige him by other labours to support himself. We know not to which party the injury is greatest. Even in such cases we wish there could be found devoted men who would refuse to break the force and significance of their lives, by a mixture of different interests. Their influence would be great; their lives would be full of light.

It is wonderful what a new interest is imparted to study; what a freshness is sent from the heart to the intellect, by the living intercourse with those for whom the mind works in secret, and before whom it brings the fruits of toil; how it strengthens the sense of living for real purposes, and scatters the fears that invade the solitary study, that influence is not substantial; that actual connexion is not maintained with the practical interests of society; with the felt wants, struggles, aspirations of hearts. Were there no other benefit derived than that it recalls the mind from abstractions, and breathes through it a practical sympathy, this intercourse would well repay itself. It is difficult to be free of the feeling that there is something of selfishness in moral and intellectual preparation, in silent and undisturbed hours, if the living beings in whose service they are past do not often resent themselves, to keep alive the sense of constant connexion with other minds and hearts. The mere circumstance that this connexion with society has been observed; that the mind has put itself in the way of meeting the sympathies of others, will return the Pastors to his solitary labours with a warmed and lightened heart. He enters his study with the satisfaction of one who has discharged a duty, and purchased a right to settle himself again to the silent page, unhaunted by the idea of uselessness, or the selfish devotion of time; stirred into efficiency by the sympathetic reference to other minds, that consecrates his solitude, and makes him feel the hours that separate him from the world, to be also the hours that prepare him for its service. The pastoral service, did it perform no other good than to consecrate every solitary hour with the sense of duty and of sympathy, giving an unselfish direction to the thoughts, would still minister powerfully to the efficiency of the pulpit, awakening the only eloquence that moves, the eloquence of a large, earnest, and generous heart.

CHRISTIAN EDUCATION.

Connected with the Christian Sabbath, another element not merely of national greatness, but, considering the peculiar nature of our institutions, of national existence, is that of a Christian Education. Education alone will not save us. Much has been said, and justly, on the necessity of general intelligence as the ground-work of republican institutions; and alarming facts are arrayed as to the increasing ignorance of the people of the United States. But intelligence alone is not the qualification which the peculiar nature of our institutions renders necessary. Goodness, moral goodness, is requisite, integrity of character, sincere patriotism. That this is that part of a Christian education, which is needed more than knowledge, I hesitate not to affirm. Without it, the universal diffusion of knowledge will but prepare this country to become a mere gladiatorial arena of contending parties, where pride, selfishness, passion in every shape, may have room to battle for the victory. Now, it is not Common Schools alone that can make a Christian education; if they be separated from the Gospel, or the Gospel separated from them, it is plain that they do but train the evil in men's hearts for a more skilful, desperate, unprincipled conflict for victory, and what are called the spoils of victory.

There are two things needed in the common education of this country more than in that of any country on earth; *a religious morality*, and that great and noble quality, which, in spite of the priceless excellence of our institutions, and their claims upon our affections, we are in danger of losing, a lofty patriotism. The education demanded is one of self-discipline, self-government, and the merging of private ends in the common welfare. It is already proved that in no country in the world are there so many temptations to private selfishness as in this; temptations to convert our country's sacred service into a mean and miserable scramble for office. In other countries the frowning buttresses of despotism will stand, though private selfishness prevails and rages; but our institutions are so open and etherial, and yet so complicated, and so delicate in their adjustment, they suppose so much sterling principle, such forgetfulness of self, such regard to truth and righteousness, that without these qualities they are nothing; they cannot last, they are not fit for the government of a people destitute of self-discipline. Our government is indeed the government not so much of the people, as of themselves by the people; and it would be a new thing indeed in the world, if a mass of men, by the mere circumstance of being massed together, should develope qualities, which they do not possess personally and singly. Our government is an attempt to disprove the bitter sarcasm of tyrants, that mankind cannot govern themselves; and in truth mankind have generally been so destitute of moral principle, that they have had to appoint perpetual dictators against the violence of their own passions. Be assured that if men had been fit to govern themselves, they would have done it; despots would have been monsters unknown. Most fearlessly do I assert that men do *not* know how to govern themselves except by the guidance of God's Spirit. This fits men for self-government, but we know of nothing else that will. A common school education which consists in mere intelligence, will never produce this fitness. I repeat it, a Christian Education is supposed, as absolutely necessary, as the ground of permanence and success in our institutions. Let a single generation grow up without it, and though ever so saturated with knowledge, we are lost. If our common schools and other educational interests be penetrated with the influences of the Gospel, we are saved. The Sabbath and the Pulpit constitute a most essential part of the education, as well as the manly discipline, of this country. The Pulpit, the Sabbath, and the Common School, will all have to unite in the incessant application of holy influences, as well as the communication of knowledge, if our country's institutions are to be preserved.—*Rev. George B. Cheever.*

CONVERSIONS.

We use this word in reference to a change from the profession of Christianity under one form to its profession under another form. The following remarks on Conversions in general, we extract from the organ of Puseyism, the British Critic. They seem to us to be presented with a great deal of force.

Now the first remark which occurs is an obvious one, which, we suppose, will be suffered to pass without opposition, that whatever be the intrinsic merits of private judgment, yet, if it at all exerts itself in the direction of proselytism and conversion, a certain *onus probandi* is upon it, and it must show cause, before it is tolerated, why it should not be convicted forthwith as a breach of the peace, and silenced *instanter* as a mere disturber of the existing constitution of things. Of course it may be safely exercised in defending what is established; and we are far indeed from saying, that it is never to advance in the direction of change or revolution, else the Gospel itself could never have been introduced; but we consider that such material changes have a *prima facie* case against them; they have something to get over, and have to prove their admissibility, before it can reasonably be granted; and their agents may be called upon to suffer, in order to prove their earnestness, and to pay the penalty of the trouble they are causing. Considering the special countenance given in Scripture to quiet unanimity and contentedness, and the warnings directed against disorder, irregularity, a wavering temper, discord, and division; considering the emphatic words of the Apostle, laid down as a general principle, and illustrated in detail, 'Let every man abide in the same calling wherein he was called;' considering, in a word, that change is really the characteristic of error, and unalterableness the attribute of truth, of holiness, of Almighty God himself, we consider that when private judgment moves in the direction of innovation, it may well be regarded with suspicion and treated with severity. Nay, we confess even a satisfaction, when a penalty is attached to the expression of new doctrines, or to a change of communion. We repeat it, if persons have strong feelings they should pay for them; if they think it a duty to unsettle things established, they should show their earnestness by being willing to suffer. We shall be the last to complain of this kind of persecution, even though directed against what we consider the cause of truth. Such disadvantages do no harm to that cause in the event, but they bring home to a man's mind his own responsibility; they are a memento to him of a great moral law, and warn him that his private judgment, if not a duty, is a sin.

An act of private judgment is, in its very idea, an act of individual responsibility; this is a consideration which will come with especial force on a conscientious mind, when it is to have so fearful an issue as a change of religion. A religious man will say to himself, 'If I am in error at present, I am in error by a disposition of Providence, which has placed me where I am; if I change into an error, this is my own act. It is much less fearful to be born at disadvantage, than to place myself at disadvantage.'

And if the voice of men in general is to weigh at all in a matter of this kind, it does but corroborate these instinctive feelings. A convert is undeniably in favor with no party; he is looked at with distrust, contempt, and aversion by all. His former friends think him a good riddance, and his new friends are cold and strange; and as to the impartial public, their very first impulse is to impute the change to some eccentricity of character, or fickleness of mind, or tender attachment, or private interest. Their utmost praise is the reluctant confession that 'doubtless he is very sincere.' Churchmen and Dissenters, men of Rome and men of the kirk, are equally open to this remark. Not on extraordinary occasions only, but, as a matter of course, whenever the news of a conversion to Romanism, or to Irvinism, or to the Plymouth sect, or to Unitarianism, is brought to us, we say, one and all of us, 'No wonder, such a one has lived so long abroad;' or, 'he is of such a very imaginative turn;' or, he is so excitable and odd;' or, 'what could he do? all his family turned;' or, 'it was a re-action in consequence of an injudicious education;' or, 'trade makes men cold, or a little learning makes them shallow in their religion.' If, then, the common voice of mankind goes for any thing, must we not consider it to be the *rule*, that men change their religion, not on reason, but for some extra-rational feeling or motive? Now, for ourselves, we are not quarrelling with this testimony, we are willing to resign ourselves to it; but we think there are parties whom it concerns much to ponder it. Surely it is a strong, and, as they must feel, an alarming proof, that for all the haranguing and protesting which goes on in Exeter and other halls, this great people is not such a conscientious supporter of the sacred right of private judgment as a good Protestant would desire. Why should we go out of our way, one and all of us, to impute personal reasons in explanation of the conversion of every individual convert, as he comes before us, if there were in us the public, an adhesion to that absolute, and universal, and unalienable principle, as its titles are set forth in heraldic style, high and deep, sacred and awful, the right, and the duty, and the power of private judgment? Why should we confess it in the general, yet promptly and pointedly deny it in every particular, if our hearts retained more than the 'magni nominis umbra,' when we spoke of the Protestant principle? Is it not sheer wantonness and cruelty in Baptist, Independent, Irvingite, Wesleyan, Establishment-man, Jumper, and Mormonite, to delight in trampling on and crushing these manifestations of their own pure and precious charter, instead of dutifully and reverently exalting, at Bethel, or at Dan, each instance of it, as it occurs, to the gaze of its professing votaries? If my daughter turns Roman, and betakes herself to a convent, why do I not exult in the occurrence? Why do I not give a public breakfast, or hold a meeting, or erect an obelisk, or write a pamphlet, in honor of her, and of the great undying principle she has so gloriously vindicated? Why am I in this base disloyal style muttering about priests, and Jesuits, and the horrors of nunneries, in solution of the phenomenon, when I have the fair and ample form of Private Judgment rising before me, and pleading with me, and bidding me impute good motives, not bad, and in very charity ascribe to the influence of a high and holy principle, to her influence, what my poor human nature is fain to set down as a folly or a sin? All this would lead us to suspect, that the doctrine of private judgment, in its simplicity, purity, and integrity, Private-judgment, all Private-judgment, and nothing but Private-judgment, is held by very few persons indeed; and that the great mass of the population are either stark unbelievers in it, or deplorably dark about it; and that even the minority that remain have glossed and corrupted the true sense of it by a miserably faulty reading, and hold, not the right of private judgment, but the private right of judgment; in other words, their own private right, and no one's else. To us it seems as clear as day, that they consider that they themselves, indeed, individually can and do act on reason, and nothing but reason; that they have the gift of advancing, without bias or unsteadiness, throughout their search, from premise to conclusion, from text to doctrine; that they have sought and found, but that no one else is thus favored; that they alone have found out the art of putting the salt upon the bird's tail, and have rescued themselves from being the slaves of circumstance and the creatures of impulse. It is undeniable, then, if the popular feeling is to be our guide, that, high and mighty as the principle of private judgment is in religious inquiries, as we most fully grant it is, still it bears some similiarity to Saul's armor which David rejected, or to edged tools which have a bad trick of chopping at our fingers, when we are but simply and innocently meaning them to make a dash forward at truth.

Any tolerably serious man will feel this in his own case more vividly than any one else. Who can know ever so little of himself without suspecting all kinds of imperfect and wrong motives in every thing he attempts? And then there is the bias of education and of habit; and, added to the difficulties thence resulting, those which arise from weakness of the reasoning faculty, ignorance or imperfect knowledge of the original languages of Scripture, and again, of history and antiquity. These things being considered, we lay it down as a truth, from which, we think, few ought to dissent, that Divine aid alone can carry any one safely and successfully through an inquiry after religious truth. That there are certain very broad contrasts between one religion and another, in which no one would be at fault what to think and what to choose is very certain; but the problem proposed to private judgment, at this day, is of a rather more complicated nature. Taking things as they are, we all seem to be in Solomon's case, when he said, 'I am but a little child; I know not how to go out or come in; and Thy servant is in the midst of a great people, that cannot be numbered nor counted for multitude. Give, therefore, Thy servant an understanding heart, that I may discern between good and bad.' It is useless, surely, attempting to inquire or judge, unless a Divine command enjoin the work upon us, and a Divine promise sustain us through it. Supposing, indeed, such a command and promise be given, then, of course, there is no difficulty in the matter. Whatever be our personal infirmities, He whom we serve can overrule or supersede them. An act of duty must always be right; and will be accepted, whatever be its success, because done in obedience to His will. And He can bless the most unpromising circumstances; He can even lead us forward by means of our mistakes; He can turn our mistakes into a revelation; He can convert us, if He will, through the very obstinacy or self-will or superstition, which mixes itself up with our better feelings, and defiles, yet is sanctified by our sincerity. And much more can He shed upon our path supernatural light, if He so will, and give us an insight into the meaning of Scripture, and a hold of the sense of antiquity, to which our own unaided powers never could have attained. All this is certain; He continually lends us forward in the midst of darkness; and we live, not by bread only, but by His Word converting the hard rock or salt sea into nourishment. The simple question, is, *has* He, in this particular case, commanded, has He promised? and how far? If He has, and as far as He has, all is easy; if He has not, all is, we will not say impossible, but what is worse, undutiful or presumptuous. Our business is to ask with St. Paul, when arrested in the midst of his frenzy, 'Lord, what wilt Thou have me to do?' This is the simple question. He can bless our present state; He can bless our change; *which* is it His will to bless? If Wesleyan or Independent has come over to us apart from this spirit, we do not much pride ourselves in our convert. If he joins us because he thinks he has a right to judge for himself, or because forms are of no consequence, or merely because dissent has its errors and inconveniences, or because an established Church is an efficacious means of spreading religion, he plainly thinks that the choice of a communion is not a more serious matter than the choice of a neighborhood or of an insurance office. In like manner, if members of our communion have left it for Rome, because of the *aesthetic* beauty of the latter, and the grandeur of its pretensions, we are grieved, but, good luck to them, we can spare them. And if Roman Catholics join us or our 'Dissenting brethren,' because their own Church is behind the age, insists on Aristotelic dogmas, and interferes with liberty of thought, such a conversion is no triumph over popery, but over St. Peter and St. Paul. Our only safety is in obedience; our only comfort in aiming at it.

GOOD ADVICE.

Put an especial guard upon your tongue. The tongue, that untamed, and apparently tameless, member, has caused more sorrow than famine, pestilence, and the sword, combined. It is an ever-living and omnipresent evil; the great destroyer of happiness, and the unrelenting scourge of the human race. The most terrible denunciations of God's word are uttered against a censorious tongue. 'The tongue,' says the word of God, 'is a world of iniquity; it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.' In this respect, you cannot be too watchful. Never speak evil of any one, unless duty demands it. Do not circulate prejudicial reports, even if you know those reports to be true. Resolve that you will never be the town-crier of other people's sins. By the adoption of this spirit,—by the careful cultivation of it year after year,—you will save yourself and others an incalculable amount of suffering.

Do everything in your power, consistent with Christian principle, to promote the happiness of those around you. It has been truly said, that 'to be good and disagreeable is high treason against virtue.' There are few ways in which you can better honor your Savior, and advance his cause, than by the kind and courteous and self-sacrificing devotion of yourself to promote the enjoyment of those with whom you daily associate. In all the most trivial things of every hour's occurrence,—in the tones of your voice,—in the cherished feelings of your heart,—in all those nameless attentions, so gratifying to sensitive affection,—try to diffuse around you the sunshine of peace and love. Do this whether your motives are appreciated or not,—whether your kindness is reciprocated or not. Do it because you love your fellow-creatures. Do it because it is the spirit of heaven. Do it because it is pleasing to your Saviour. Do it because you would imitate your heavenly Father, who maketh his sun to shine on the evil and on the good, and sendeth rain upon the just and upon the unjust.—*Abbott's Christian duty.*

HOW TO DISARM AN ENEMY.

It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are much exposed to the venom of these little creatures, when they have occasion to hive bees, or to take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution and opposition, from perverse and malignant men, the best defence against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance and patience; and the most spiteful enemy will be disappointed in his endeavors to inflict a sting. We shall remain uninjured, while his venom returns to corrode his own malignant bosom; or, what is far better, the honey with which he comes in contact will neutralize his gall; the coals of forgiving love will dissolve his hatred, and the good returned for evil will overcome evil with good.

My son, help thy father in his old age, grieve him not as long as he liveth; and if his understanding faileth, have patience with him, and despise him not when thou art in thy full strength.

CHRISTIAN REGISTER.

BOSTON, MARCH 4, 1843.

CONVERSIONS.

If there is one topic connected with religious polemics upon which more than upon any other it becomes all Editors of religious papers and all preachers to speak with a most guarded caution, it is that of the conversion of the ministers of one denomination to another. It will not do to introduce private piques or predilections into the matter, to bring a charge of dishonesty, self-interest, or weaknesses upon any individual concerned in such a metamorphosis. For what might be thus spoken to the prejudice, of any one sect, is very likely to be quoted during the next week to the harm of the sect from which it emanated. We have placed upon our first page some remarkable views on the subject of conversions, extracted from the organ of the High-Church, or Oxford, or Puseyite party, in Great Britain. Taking our English and American papers together, we have lately read of the following cases of conversion: An Episcopal clergyman of Canada, has become a Universalist minister of New York; an Episcopal clergyman of Virginia has become a Methodist preacher; a Presbyterian Minister of Canada has become an Episcopalian; a number of Free Will Baptist, Methodist, Campbellite and Calvinist Ministers have become Universalists, or Restorationists; two Universalists have become Calvinists; a Catholic Priest has become a Presbyterian. All this has occurred in our own country, besides the cases of seven ministers of the different denominations, who, as we mentioned in our paper last fall, had become Unitarian Ministers. In England, one or two Puseyite 'Sacrificing Priests,' have become Catholics, and several young ladies of the English Church have entered as nuns into the Catholic convents. We have likewise received from England, a pamphlet of 43 pages, bearing the following title:—

'Reasons for Renouncing Unitarianism. By G. W. Philp, late Unitarian Minister, Rochdale. With Prefatory Remarks on the case, by the Rev. J. E. N. Molesworth, D. D.' London: 1843.

Rochdale is a large town in Lancashire, near Manchester. Mr. Philp is a young man, educated at the Manchester College, he has for four years ministered to several of the smaller Unitarian Societies. He is the son of the Rev. R. K. Philp, one of the Ministers of the London Unitarian Domestic Mission Society. From a slight acquaintance, and two or three interviews with the author of this pamphlet, when he first entered upon the Ministry, we were favorably impressed with a sense of his excellent intentions and Christian character. At that time he wrote a letter to the officers of the American Unitarian Association, asking their aid to obtain for him a location and settlement as a Unitarian Minister here. These particulars were recalled to our memory by the sight of the pamphlet now before us. We are happy to say that it contains nothing which a man might not write in all sincerity, with a Christian temper, and in a commendable spirit. As in all other cases of conversion, so in his, we can see some reasons for it independent of the merits and claims of different theological views.

The Rev. Dr. Molesworth, a Puseyite Divine, ushers forth the pamphlet with an introduction. He says, Mr Philp has claims upon his sympathy, but that he will in no degree be held responsible for his arguments or become a party to any controversy.

'On my first interview I felt it my duty to press upon him, that as the Church could not regard as an accession to her, not as a participator of her covenants, any who came to her under worldly motives, so in the present case she had nothing to offer him but tribulation. I advised him to bear in mind what he was about to give up; that even, if he expected to be admitted into holy orders, which was an uncertainty, he must first undergo a probation and training of at least two years at a considerable expense—that his prospects after that could be only a curacy of 80*l.* or 100*l.* a year—that I understood his resignation of his office would be an abandonment of almost the only support of himself and family. All these difficulties and trials were obvious. And, being determined to hold out no temporal inducements, I said I must decline entering upon what he was to do, if he should resign, and that the only advice I would give was—'Go home; reconsider carefully, and with earnest prayer, your convictions, and, in a few days return to me, before you take any final step. If on your return, you find your convictions unshaken, and your faith sufficiently firm to endure the cross which is before you, then, as a Christian Minister, it will be my duty to bid you take it up and bear it after Jesus.' He said he would do as I directed, but added, 'I cannot, come what will, remain as I am now.'

When he returned to me he had resigned his office. His salary had been *one hundred pounds* a year, and that, with *ten pounds* a year, which he received from another quarter, he is deprived of in consequence of acting up to his convictions. He has, in the Spirit of the once incredulous apostle, been in spite of his reluctant prejudices, overpowered by the force of truth, and compelled to cast himself at the feet of Jesus, with the confession—'My Lord and My God!' To the Providence of his God he has freely committed himself, with his wife and family.

This is at least a sufficient primary evidence of his sincerity. I should further add, that the chapel, has an endowment amounting to between 70*l.* and 80*l.* a year, and at the time of its endowment was *Presbyterian*, but like many others, has been appropriated by *Unitarians*. If therefore he had been inclined to retain it, and preach Trinitarian doctrines, it is to be doubted whether the present Trustees could have ejected him. However, not only was he from honorable motives averse to such a proceeding, but the light which had broken in upon him, was not confined to the doctrine of the Trinity. The evils, the unauthorized, presumptuous, and ever-changing nature, of Dissent had been partially discerned. I felt it my duty in the several interviews I have had with him, to enlarge his prospects on this latter point; to shew him its sinfulness, and to instruct him not only in what he ought to renounce, but also in what he must embrace. I trust that, by the grace of God, the seed will not have been scattered upon barren ground. Mr. Philp seems to have heard and read with attention the subjects put before him. He is, at the time I write this, a candidate for Baptism, by which holy sacrament, I purpose shortly to admit him into our branch of the Catholic and Apostolic Church.

But though, as already stated, I am in no degree responsible for the destitution, and difficulties in which Mr. Philp's faithfulness has involved him, and though I would not hold out any promise to allure him into the Church, I cannot behold him and his family suffering the loss of nearly all for the truth, without feeling a desire, and a confidence that many will participate in that desire, to afford him a refuge from the storm.

I have therefore set on foot a subscription to maintain him, and to defray the expenses of his education at St. Bees College, in Cumberland, for two years; when it is to be hoped, that he may be admitted into holy orders, in the diocese of Chester. A sum of not less than 200*l.* will be required for this purpose.

A Committee, whose names are subjoined, will apply any donations, which may be forwarded either by post office order, or to the account of the 'Treasurer of Mr Philp's Committee,' at the Rochdale Bank of Messrs. Fenton's & Roby. The London agents of that Bank, are Messrs. Barclay & Co., Lombard-street.'

Committee.—The Rev. Dr. Molesworth, Vicar of Rochdale. Rev. J. W. Inchbald, incumbent of St. Mary's. Rev. W. J. Farrington, incumbent of St James's. James Dearden, T. F. Dearden, John Roby, Chas. Butterworth, Abm. Brierley, T. Holden.

We are happy to see thus far that the convert is not likely to suffer want. The names of the Committee are a sufficient guarantee against the danger of that hopeless starvation or beggary which Dr. Molesworth was so anxious about.

In justice to Mr. Philp, we will likewise give his introduction to the pamphlet.

Having for four years, in the capacity of a Minister, given public countenance to a set of opinions which are commonly distinguished by the name Unitarian, and being now convinced that I have been in error; I deem it my duty to state before the public the reasons which have contributed to effect my change of sentiments. I have already, from the pulpit, openly avowed an alteration in my doctrinal views, declared my belief that the Father is God, the Son is God, and the Holy Ghost is God, and have resigned the charge of my Congregation.

Under the impression that it will be expected of me that I should give the reasons for my change a wider circulation, I have prepared a brief statement of the principal arguments which influenced my mind; wishing it to be particularly observed that, it is not by the force of any one of those arguments, but by the combined evidence of the whole that my conviction has been established.

The chief ground on which, humanly speaking I rest my present position, is this: I adopt a different principle of interpretation from that which I had previously employed. I assume that the Scriptures are an infallible rule of faith, that they are a standard of higher appeal than reason, and that whatever they contain is to be implicitly believed.

I was formerly averse to the recognition of mysteries in revelation, I am now convinced that it does contain mysteries. I admit the force of Bishop Butler's argument, who contends that, as the God of nature is the author of revelation, so it may be expected that there should be mysteries in revelation as well as in nature.

Dr. Pye Smith, in his 'Scripture Testimony to the Messiah,' has convinced me of the fallacious mode of reasoning employed by Unitarians in explaining the attributes ascribed to Jesus as only figuratively applied, and the allusions of the apostle Paul to the Atonement, as the mere language of accommodation.

Other Trinitarian writers have convinced me that the title Unitarian, is erroneously assumed, that those who employ it claim thereby the sole belief in the divine Unity, which however is equally admitted by Trinitarians, whose belief is not that there are three Gods, but only one.

Since my change of opinions, I have given diligent attention to some excellent works which I have been enabled to peruse through the kindness of the Rev. Dr. Molesworth; and I am fully convinced that the articles and creeds of the Church of England contain a Catholic and true interpretation of the sacred writings.

I think it due to that gentleman to acknowledge that, I have received from him the kindest the most courteous and Christian treatment; that he has advised me, with the greatest caution, not to commit myself to any doctrines or to any discipline without a prayerful and careful inquiry.

Public rumor, which, unfortunately, is not biased by the most Christian principles, has hinted that I have been allured to the Church by offers of a temporal character. But, so far from holding out any such inducements, the Doctor, in particular, has declared to me in the most solemn manner, that he should consider that I committed a sin in leaving Unitarianism, erroneous though he deemed it, unless I were influenced by the purest and most worthy motives. God is my judge how far this is the case, and I trust I can say, with the utmost sincerity, that my chief desire is to serve Him faithfully, and to be a worthy follower of the Lamb that was slain for our transgression.

Objections have been made by some persons on account of the apparent suddenness of my change. The only reply I can at present make to such objections is, that the declaration of my altered sentiments was certainly sudden and unexpected; but the change itself has been one of gradual formation. It is not usual with persons whose minds are in a transition state to give publicity to the doubts and fears which disturb them, they wait until their minds are more settled; and they must always be open to imputations of this kind whenever they are courageous enough publicly to avow their convictions.

I am desirous that this communication to the public should be as brief as possible, both because it may be more extensively read, and likewise from my not being altogether in a frame of mind to make a long and elaborate statement. I may, at some future time, take an opportunity to state my views more fully, for the present I shall confine my considerations to the Person of Christ. As to my belief on other points of revelation, these may be inferred from the admission which I have already made.

The time allowed me for this publication will not admit of my going into any controversial arguments on the subject. All that I shall attempt to do will be to lay down the fundamental principles upon which I have acted: principles which, if applied to other points of belief, will clearly indicate that those orthodox views which I was wont to consider as mere stubble, are really based on a Scriptural and solid foundation.

The greater part of the remainder of the pamphlet is occupied with an attempt to prove that Jesus Christ is God. As more thorough, argumentative and powerful efforts for the proof of that unscriptural notion, have frequently been transferred from approved Trinitarian authors into our columns, we need not quote anything on this point, which Mr. Philp has written. He shows himself quite a novice in this method of argumentation, and has not yet proved his new armor sufficiently to know how to wear it. Every Trinitarian writer, whose arguments in proof of that doctrine we have ever perused, wholly fails in the attempt, because, among other reasons, he does not begin at the right place. Instead of beginning with a censure upon Unitarians for maltreating the Scriptures, a Trinitarian should begin with claiming for himself the privilege of using the Scriptures in the way which he charges upon us; he must erase, or deny the authority of every word which Jesus Christ spoke concerning himself. The words, 'I can of mine own self do nothing,' 'the Father is greater than I,' 'All power is given unto me,' and about one hundred similar sentences in the New Testament must be called and proved 'spurious, interpolations,' mistranslations, and oriental allegories, before the way is prepared for a Trinitarian to prove that 'Christ is God,' that the creature is the Creator. Mr. Philp says that to interpret the words, 'He that hath seen me hath seen the Father,' as Unitarians do, to mean, 'that Christ exhibited the Father only in a moral and spiritual sense, is to refine away the statement, to bring it down to a mere common place remark, conveyed in language calculated to mislead.' If he should write another pamphlet will he be good enough to tell us how God can be exhibited to man in any other than a moral and spiritual sense, and how Jesus Christ, who according to Mr. P., is 'God the Son,' could say that the Son was the Father?

The few concluding pages of the pamphlets are occupied with an attempt common to all converts, and in this instance in no degree remarkable, to charge upon the denomination which they leave, the faults of which they themselves were guilty when attached to it. Here it is that Mr. Philp, like most other converts, betrays himself, proving that he had taken the lowest possible views of the doctrines supposed to be identified with his former brethren, and to have had no adequate acquaintance with the arguments, opinions and doctrines of other sects. He attributes to Unitarians a general indifference to prayer as a means of grace. Does not this indicate his own previous weakness and deficiency, especially when we consider the fact that Unitarians have composed a larger number of books of devotion than other three denominations of Christians? Again he charges the Unitarians with believing that the Bible contains a great mixture of the fabulous. Has Mr. Philp ever read The History of the Jews, and the first volume of the History of Christianity, by Rev. Mr. Milman, a dignitary of the English Church? If so can he honestly say that Unitarians in general deal any otherwise with the Scriptures than does the English Churchman?

But after all, what has the doctrine that Jesus Christ is a being inferior to Almighty God, the only doctrine which Unitarianism implies, what has this to do with all the vagaries of speculation, for which Trinitarians blame us, or for the want of devotion which the faithless of every sect may exhibit? We might go on to ask how it happens that Mr. Philp on being convinced of the single proposition that 'Christ is God,' could at once become an English Churchman? A wide waste of distance seems to us to lie between that proposition and his present position, and that long interval presents a multitude of obstacles to be surmounted. We see by an English Journal that Mr. Philp became a Baptist a few months before he became a Churchman. After all, we suppose that besides the apparent truth of his present opinions they addressed him with the attraction of novelty: that is, he had not the previous acquaintance with opposing views which in this age becomes a preacher of a disputed faith.

Not without a purpose have we devoted so much space to this matter of conversions. Transcendentalists, herein identifying themselves with the old fashioned disciples of common sense allege that 'every man hath a mission.' The mission of a 'convert,' must be to reconcile sects. May all whose conversions we have chronicled be faithful to their missions.

To the Editors of the Chrisitan Register.

ANOTHER LETTER FROM OUR ORTHODOX CORRESPONDENT.

Sirs,—You know that the doctrine of total depravity is one of the great, essential doctrines of the Orthodox Church. I think that most denominations of Christians, except yours, hold the opinion that man is a fallen, corrupt being—that his nature is not what it was—that some way or other, he is degraded, defiled, depraved. (1.)

If human nature was not changed for the worse by Adam's transgression—what shall we make of poor human nature as it came from the forming hand of Deity? It pains me to ask the question. (2.)

If man's nature is what, I am told and learn from your publications, it is; how is it that, from the death of Abel down to the imprisonment of Geo. Latimer for having a black skin, ignorance, folly, delusion, vice—sin in all its odious forms and features, has borne almost universal sway? Every page of God's word tells us some doleful story of transgression, rebellion, guilt. The chronicles, annals, and histories of the world, show us man hating his brother, and disregarding his Maker. The bards of all nations and all ages have sung to us of the vile passions and barbarous deeds of mankind. (3.)

We think we live in the best days, the world ever saw; if the records of the past may be trusted, ours is a golden age compared with the thousands succeeding it. (4.)

And what is the world now? Hear the reports which travellers, missionaries, and public journals are giving us from day to day; what is it but a great Bedlam—a great Brothel—a great Lazaretto—a great inquisition—a valley of Hinnom, an Aceldama! (5.)

Look around you. What city on the globe is equal to the one in which you reside? yet even there how many proofs you find of the depravity of man! Our geographers prepare charts, on which they fondly trace the progress of light, learning and civilization. And what a mournful picture they give us. How much of the world is ignorant, savage, heathen, infidel, barbarous. But even the most enlightened and civilized parts must be accounted semi-barbarous! (6.)

What is our own country? A land of slaves—to say nothing of other sins which pollute it! What is our glorious New England? what is our beloved Boston, whose Sunday bells make us fancy we are in Paradise? It is there that humanity is mobbed, and the slave fleeing thither as to a city of refuge, is arrested, imprisoned—and no herald of salvation may enter his dreary cell! There are angels of mercy in that city, but the popular voice is against them—and the power is in the hands of the oppressor. (7.)

You tell us of the noble and godlike nature of man—and some who claim kindred to you, tell us of the God and Christ within. But how poor are the evidences of it. How many things tell us through the ear and the eye that man is not what he should be. How much sensuality, selfishness, pride, vanity, sin. How few are humble, earnest and devout Christians! How few even of the professors of religion are what they should be! And the Church is generally small—and the congregation large. How many live and die thoughtless, reckless, stupid! Did God thus make man? If all are born pure, how is it that they have thus gone astray? That Adam should have the power to entail such a curse on all his posterity—or that God should thus visit upon all the sin of one, is terrible to think of. (8.)

I *have* seen children that appeared pure, innocent, tractable, teachable, all-lovely and charming. But how rare are the instances of pious and virtuous children and youth. How generally before the age of manhood they are vile sinners, if we weigh them in the Christian balance! How is this? why is this? Native depravity is an unpleasant doctrine to me—'tis painful to meditate upon it. But what shall I do with it? How shall I expunge it from my creed, or prove it false? (9.)

You may tell me that this doctrine is not taught in the Scriptures. I can find but few passages myself that seem to teach it plainly—and I have sometimes thought that these would admit a different interpretation; and there are some passages in the Gospel which seem to favor your views of human nature. But many passages lead us to infer the doctrine, and the world seems to be full of testimonials of it. Do as you would be done by—love God supremely and your neighbor as yourself—imitate Christ. Here is the law, rule, standard. Examine it well, and then look about you. What do you hear? what do you see? where is man's noble and divine nature? what does that lofty and proud monument of Bunker's Hill tell us of the meek and forgiving spirit of Jesus? what is the story it is to tell to unborn millions? (10.)

With *our* form of faith we find it difficult to persuade men to repent and turn to God—to take their cross and follow Christ. Many of our young people are worldly and vicious; many of our professors cling to mammon, while they hold the cross; when we plead with them to give of their substance to support religious institutions either at home or abroad, they are deaf and cold. Their love of Christ is measured by pence, their love of the world, by pounds! (11.)

And how much better do you succeed with your lovelier and more rational exhibitions of the Gospel? Do you find it an easy thing to persuade men to love God, to love religion, to follow Christ, and to come to his table? Are there not many young persons in your Societies, whom with all your tender eloquence, you cannot allure and guide into the fold of the good Shepherd? Are there not some among you who can be liberal for vanities and pleasures, but are pernurious and churlish for religion? If man comes into the world so pure, so favorably disposed to truth, virtue and religion, how shall we account for all this stupor, perverseness, and integrity. *Our* faith accounts for it; but in an awful way. Man is a fallen, degraded, depraved being. At his birth, he seems a fair, healthy and lovely creature—a few short years show him in body and mind a heap of ruins! Why is it—how is it? I long to understand. (12.)

The old forms of faith have done but little for the renovation of the world. Popery and Protestantism have left the great mass of mankind heathenish, barbarous, sinful. In a Fenelon, an Oberlin, a Hale, a Wilberforce, a Howard, a Tuckerman, a Channing (for I am not afraid to add these two to the catalogue) we see what man may become under the influences of the Gospel. But are such men numerous? I speak not of their learning and genius, but their moral and religious character. (13.)

Since I have named Dr. Channing, and your paper abounds at this time with memorials of him, I will close this letter with a humble tribute of respect to that excellent man. Dr. Channing taught some things for truths which were contrary to my creed and I shrunk from them—but when I heard him, as I once did, several years ago, in one of the largest temples of your city, and that crowded and overflowing—but as still, save the feeble and hollow voice of the speaker, as the house of death, when I heard him there pleading for liberty, truth, justice, humanity—telling plainly and fearlessly of things which ought not so to be,—O Sirs, I gazed and listened, admired, reverenced. The impressions caught from that scene are vivid now. Since that time he has been unwearied in his labors for the cause of religion, humanity and mercy. And when I heard the tidings of his death, my heart was filled with sorrow, not for him, but for the world that needed him.

Respectfully yours, —— ——.

Remarks on the above.

We hope our correspondent will duly appreciate our liberality in affording him space in our columns for so long a communication on topics that must seem trite and uninteresting to most of our readers. He will also excuse, we trust, the liberty we have taken in breaking up his article into paragraphs, for the sake of a more distinct and intelligible reference in the comments which follow.

1. We do not deny that men are 'fallen,' corrupt,' 'degraded,' 'defiled,' 'depraved.' We admit and mourn over the fact, that there is a vast amount of sin in the world. What we object to, is the Calvinistic doctrine of *native* and *total* depravity—or the theory which teaches that every human being is *born* with a soul *utterly* corrupt, *wholly* disinclined to any thing good, *irresistibly* prone to all evil. We distinguish between man's nature and powers, and his conduct and character; holding the former to be sound and good, but the latter, sinful and debased, through his own voluntary abuse of that nature and those powers.

2. 'Human *nature* changed for the worse by Adam's transgression?' Suppose this granted; it does not follow that it was *totally* changed, so as to render it incapable of the least good thought, feeling, or action, which Calvinism affirms. But what proof is there that human nature was changed at all by that event? Does Moses tell us that God created the first man 'in his own image?' But we also find the Apostle James, four thousand years afterwards, speaking of '*men* which are made in the similitude of God.' In his time, then, human nature remained the same that it was in the beginning; and we do not know of any subsequent event that has altered it for the worse. Is it said, men now-a-days yield quite easily to vicious allurements? And did not Adam? It seems that the first temptation overcame him. If, in spite of his facile lapse into sin, Orthodoxy holds that he was created, not only innocent but righteous, why does it so confidently infer from men's transgressions now, that they of course must come into the world with a nature totally depraved?

3. What we say in our 'publications' is, that man is born innocent, capable of virtue or vice afterward, according as, by the exercise of his free will, he chooses to abuse or use well the good nature God gave him. Our correspondent speaks of 'ignorance, folly, delusion, vice, sin;' but has there been nothing else in the world—no knowledge, no wisdom, no virtue? Can he, in his sober senses, think there has been less of the latter than of the former? What if 'every page of God's word tells us some doleful story of transgression, rebellion, guilt?' Does not every page also tell us some gratifying story of obedience, allegiance, virtue? And so of the 'chronicles,' 'annals,' 'histories,' 'bards,' referred to by our correspondent; do they inform us of nothing but 'man hating his brother and disregarding his Maker,' of nothing but 'vile passions and barbarous deeds?' Why this one-sidedness and exaggeration? Who does not know that all history and all poetry abound in what makes *for* as well as against human nature? But this could not be, if every human being, since Adam's fall, has been *totally* corrupt.

4. 'We live in the best days the world ever saw?'—and 'ours is a golden age, compared with the thousands preceding it?' Then the race, in our correspondent's view, has made progress. But how can a race, every member of which is born with a nature utterly depraved, make progress? Every step man takes in the path of improvement shows that Adam's sin did not destroy all the good principles which God put into the human constitution.

5. It seems to us that no one but a hypochondriac could write in this strain. We, too, say,—'hear the reports which travellers, missionaries, and public journals are giving;' is the intelligence they convey nothing but what we might expect from fiends describing a world of fiends? Do not their accounts contain a great deal that is pleasant and encouraging? Are they not continually speaking of virtues and sacrifices worthy of something better than a totally corrupt nature? Has any one of them made known to us a single community, in which no idea of God and no mode of worship prevailed, or in which the distinctions of right and wrong were unknown, or in which not the least sign of justice and kindness manifested itself; No. But how could this be, in case all human beings were cursed with a nature wholly averse to good and altogether inclined to evil?

6. 'Look around you,' says our correspondent; 'how many proofs you find of the depravity of man!' True, but none of *native* and *total* depravity. He adds, that 'much of the world is ignorant, savage,' &c.,—that 'the most civilized portions are semi-barbarous' &c. Be it so—what then? Is there no good among savages and semi-barbarous people? Besides, it might be well to remember that the world is in its infancy as yet, and that human nature is to be estimated, not merely by what mankind have been and are, but also by what they are evidently capable of being, and doubtless will be, in future ages. Suppose we, like God, could see the fortunes of our race from the beginning to the end, could behold, at one glance, the entire progress of mankind throughout all ages, should we, can any one believe, find occasion to dwell, as our correspondent does, almost exclusively on what is called hereditary total depravity?

7. ''Our country, a land of slaves!' Is it not also a land of freemen? 'Other sins that pollute it!' Why make not mention also of *other virtues* which bless and enoble it?' 'Our glorious New England!' How was it made glorious, if every soul it contains or ever contained, brought into the world a nature corrupt to its very core? 'Our beloved Boston—whose Sunday bells,' &c.; what rendered it worthy of being 'beloved,'—how happened it to have 'Sunday bells,' if all men are and have been, ever since Adam, irresistibly inclined, by their nature, to evil and nothing else? 'Latimer'—but was he not set free? Will our correspondent call this a sign of utter depravity? 'Angels of mercy in this city'—why not give human nature credit for these? Who thinks of estimating the capabilities of this or that species of tree or animal, by looking to its worst specimens, and not to its best? And shall mankind be judged by a less fair and generous rule? 'The popular voice against them!' The fact is, the popular voice is not, and never was, *knowingly* against any angels of mercy. 'Power in the hands of the oppressor?' No such thing. But were it otherwise, it would not prove that *all* men come into the world with hearts *wholly* corrupt and sinful.

8. 'Terrible to think of,' it is indeed. Why keep such a dogma in one's creed? It is no where to be found in the Bible, and reason revolts at it. 'Did God thus make man?' asks our correspondent. Let the holy Oracles answer.' God made man upright, but *they* have sought out many inventions.' True, 'man is not what he ought to be;' nor is he what he might be, which could not be said, on the ground of native total depravity. Why charge man's delinquencies and sins on his constitution or his Maker, and not, where they belong, on his voluntary misuse of capacities and powers which ally him to the spirits on high?

9. '*Have* seen children, pure, innocent, tractable, teachable, all-lovely and charming!' How does our correspondent reconcile this with his creed, which teaches that every son and daughter of Adam comes into the world totally corrupt? 'But how rare are the instances!' 'Why is this? Are the instances, in fact, so rare as he suppose? May not all actual cases be accounted for on the ground of faulty training and bad example? 'Tis painful to meditate upon the doctrine of native [total] depravity'—we are glad he is able to say so. Painful it is for many reasons; and not the least of them is this, that it conflicts with all just notions of the Creator's wisdom and goodness, and of man's accountability. 'But what shall I do with it?' he asks. Do as your Savior did—have nothing to do with it; forget it; learn to look upon human nature in its springtime, as Jesus and the Apostles did, when they used such language as this: 'Except ye be converted and become as *little children*, &c.;'—Of such is the kingdom of heaven;'—'Whoso shall not receive the kingdom of God *as a little child* shall not enter it;' 'In malice be ye children.' Did they who used such language, do you think, believe in the modern doctrine of native and total depravity? What more do you want, to 'prove it false?'

10. Thanks for the concessions in this paragraph. But where is there one passage, from Genesis to Revelation, that teaches either explicitly or impliedly the Calvinistic doctrine of native total depravity? We never saw one. True, the Scriptures often speak of men as sinners; all this we believe; but no where do they so much as insinuate, that every human being comes into life with a nature utterly corrupt, wholly opposed to every thing good, irresistibly inclined to all evil. And as to the world; is it, as our correspondent affirms, '*full* of testimonals of it?' That there is a vast deal of sin in the world, we grant, and lament over it as much as he. But who ever saw a man or a woman, who gave proof either of having been born a sinner, or of being, in any period of his life, so entirely depraved, as not to be conscious of thinking a single good thought, or of experiencing one right emotion, or of performing the least act of virtue? What then is to be said of the millions and millions in every age and country, whose worthy deeds have been as a hundred to one, compared with their acts of wickedness? We are referred to the Christian 'law, rule, standard.' How lamentably mankind have failed to act up to these, we know, and it grieves us as well as our correspondent, to think of it. But is it credible, that God or his Son could have prescribed such a law, rule, standard to a race of beings possessing such a corrupt, impotent nature, as Calvin's creed teaches us we all are born with? What less than the bitterest mockery ought it to be deemed, to require of creatures, who, from the very necessity of their constitution, can do nothing but sin, to shape their conduct and character by rules and examples like those prescribed in the New Testament? 'Monument of Bunker's Hill'—whatever else it may 'tell to unborn millions,' it will hardly, we ween, convey to them satisfactory proof that Orthodox views touching the utter corruption of human nature, are scriptural and true.

11. Here again our correspondent gives but one side. Does he not know that there are many excellent persons among his Orthodox brethren? Is not the virtue that exists around him as strong an argument *in favor* of human nature as the prevalent vice is against it? Pardon us, dear Sir, if we put also this question: can you lay your hand on your heart and say, that the preaching of the dogma of native total depravity in your Churches has had any salutary effect? Has it not been injurious to the cause of piety and virtue? For ourselves, we cannot but think it unsafe to despise and denounce human nature. In our opinion, no one can, with impunity, think meanly of his original capacities and powers. It goes directly to lessen, if not to destroy, whatever is most generous in feeling and most useful in action. What can reasonably be expected of a man, who deems himself akin to the brute, or who believes he was born with an irresistible proneness to all evil? Tell your boy, every day he goes to school, that he is a dunce and cannot learn, and do you suppose he will be helped forward much, by such talk, in the way of knowledge? And why think that men will advance in the Christian life any the more for being told, every Sunday, that 'in Adam's fall they sinned all,' and that, owing to an inherited totally corrupt nature, they have no moral health in them and are under the wrath and curse of their Maker? Say frankly, good Sir, if it is not your opinion, that you would have less occasion to complain of the short comings of your people, had they not been taught so perpetually, from their childhood up, that 'to sin and do nothing but sin,' was in perfect accordance with their nature?

12. When you ask us, how much better we succeed, we reply, in all humility, not so as to feel disposed to be boastful. But we see nothing among ourselves, any more than we do elsewhere, to convince us, that mankind are born totally depraved. We have the satisfaction of beholding many around us receiving the truth with ready minds and living holy lives. How could this be, if every one came into the world with such a nature as your creed ascribes to man? Still there is a great deal of 'stupor, perverseness, and iniquity' amongst us, as every where else; and you ask us to account for it. We answer, men abuse their nature, as Adam did his? Tell us why and how he, though 'created in the image of God,' fell, and we will tell you how men now, born with a good nature, sin. True, men are 'fallen,' 'degraded,' 'depraved' beings, as you say; but this fact no more proves that they brought impure, vicious souls into the world with them, than the fact of Adam's fall, degradation, and depravity proves that he came into existence possessed of a soul impure and vicious. The 'why is it?' and the 'how is it?' which you so 'long to understand,' are questions attended with no greater difficulties on our theory than on yours. If the first man became a sinner through the voluntary abuse of a rightly constituted nature, what forbids the belief that in the same way his descendants become sinners?

13. 'The old forms of faith have done but little for the renovation of the world.' Does our correspondent here mean Christianity, and does he think this religion has

not done much good? If so, we advise him to open again the pages of history, and compare the condition of mankind before the coming of the Savior with what it is now; also Christian lands with Pagan ones as they exist at the present day. He names six worthy saints, and asks if 'such men are numerous?' We say, there have been and are thousands and thousands as good as they; and interrogate in our turn —how is this, or any thing like it, to be be accounted for, on the ground of universal, native, total depravity?

We had much more to add, but will close with expressing our gratitude to our correspondent for his last paragraph, relating to the late Dr. Channing. We care not much to disturb the Orthodoxy of one who has a heart to be impressed, as he says his was, by the simple and true words of such a preacher.

ENLARGEMENT OF THE WORCESTER HOSPITAL.

An interesting debate was held in the House of Representatives, a few days since, on a report from the Committee on Public Charitable Institutions, recommending an enlargement of the State Hospital, at Worcester, and an appropriation for that purpose. Dr. Howe made an able speech on this subject, and in the course of his remarks alluded to Miss Dix's Memorial, and maintained the correctness of the statements in regard to the condition of the insane poor, in this State. Mr. Greele also addressed the House, on this subject. We have been favored with the following report of his remarks:

MEMORIAL OF D. L. DIX AND OTHERS, IN BEHALF OF THE INSANE.

Mr. Greele remarked,—I have often heard of the ear of this house; I have likewise often heard of the conscience of this house; trusting, sir, that there is also a heart in this house, to that heart I would now appeal. The class of our fellow beings, for whose relief we are called upon to legislate, have peculiar claims upon our sympathy and aid, for many of them have been brought to their present condition by circumstances and events beyond their foresight or control. The disproportion between the intellectual and the physical powers is often the occasion, if not the cause of insanity. The sound mind, unsustained by a sound body, often sinks into mental imbecility, or which is more frequently the case, is excited to madness. Hence among the insane you will find those who have delighted the world by the brilliancy of their fancy, or instructed it by their wisdom and learning. On the long catalogue of our asylums may be seen the names of distinguished poets, divines and philosophers. How often do those moral sensibilities, which proceed from a conscience exquisitely tender and sensitive, produce a morbid melancholy, which finally terminates in mental alienation? How often has our commiseration been excited by the moanings and wailings of insane persons, of a religious turn of mind, whose sensitive consciences have led them to fear, that they had committed the unpardonable sin, and were thus excluded from the mercy of their Maker and Redeemer? I presume that there is not a heart in this house, which is not touched with feelings of compassion for this class of our fellow beings andfellow sufferers. Let us then do all that we consistently can for their cure or relief.

The example of our blessed Savior pleads loudly in their behalf. The Demoniacs, for whom he so often exerted his miraculous power, according to the interpretation of many of our most learned divines, were the insane of his day. How graphically does the evangelist describe the mental alienation of him, whose dwelling was among the tombs! And who is not struck, and delightfully impressed with the change, wrought on this tenant of the sepulcre, by the Divine interposition of the Son of God, when the people afterwards saw him clothed, and in his right mind. True, we cannot imitate our Divine Master in his miraculous powers; but we may imitate him in his spirit of charity and offices of love. In what way can we better prove ourselves his disciples and imitators, than by extending relief to those, who seem to have excited the peculiar sympathy of him, who came to seek and to save the lost ones on earth? Pass this bill, sir, and you will have the satisfaction of seeing many a raving maniac, whom fetters and chains can now scarcely bind, clothed and in his right mind.

I have said that there was a heart in this house; I will now add, that whenever this heart has been properly addressed, it has ever answered to the call. Who does not recollect with delight the unanimity, with which we responded to the voice of entreaty, which came up to this house from the seaboard, in behalf of the shipwrecked mariner? Thousands of dollars were appropriated for the building of life boats along our rock bound shores. The result of this charitable enactment is, that many a poor sailor has been snatched from a watery grave. But there are wrecks more distressing than those, which are carried by winds and waves along your shores. How appropriate and favorable is the common expression respecting the insane; he is but the wreck of what he once was! Let us in the name of mercy enlarge our asylums, which like the life boats, are destined to rescue those wrecks of humanity, who have been bereft of reason amid the tempests and the conflicts of life.

UNITARIAN MISSIONS.

Messrs. Editors,—In your paper of Feb. 18, there is an article over the signature of 'A friend to Unitarianism in the East,' which seems calculated to leave a false impression upon the public mind, in regard to a very important matter; I mean the cause of Western missions. True, the writer disclaims all intention of 'disparaging such a work,' and assures us that he 'shall be slow to detract from the interest which the West excites, in the mind of every Christian, and justly excites, both on account of its growing power and growing wickedness'—and yet if I mistake not, the whole strain of his article is well calculated to produce the very effect which he wishes to avoid. Take for instance the following, where, after having made an estimate that $2000 a year would keep twenty N. England parishes in successful operation, he asks 'whether $2000 a year spent in such a manner would not be of far more benefit than the same amount expended in the West in supporting preachers there for a few months in a place, which, when left by the minister, goes back into the same condition, or nearly the same condition in which it was found?'—Now, I would ask, is this a fair statement of the results of our missionary labors in the West? True, there have been a few such cases of failure, but in these the fault should doubtless be attributed more to the absence of necessary qualities in the minister, than to any barrenness in the field of his labor. But, in by far the greatest number of cases, the result has been vastly different from this. Probably in more than three fourths of the enterprises of this kind, the success has more than equalled any reasonable expectation that could have been previously formed. In proof of this it would be easy, were it necessary to cite numerous and satisfactory instances. But these will readily suggest themselves to such of your readers as have been conversant with your Missionary movements in that part of the country for a few years past. I might make other quotations proving the false bias of the writer's mind in relation to this subject; but I trust that this is sufficient to show that he was somewhat led astray from doing justice to one good cause, by his zeal for another, and consequently that his conclusions should be received only with those modifications and limitations which a careful examination of his article will make sufficiently obvious. In regard to the comparative claims of the East and West upon the friends of liberal Christianity, I have but little to say at present. I regret that the writer in question has spoken upon this subject as he has, and hope that nothing further will be said to put these two great interests even into *seeming opposition*. But in justice to the truth I feel constrained to say, that were our efforts *necessarily restricted* to either of these important fields of labor it would be no difficult matter to prove that the West should have the preference. But this is not the case. *Both* should receive our sympathy and aid, and I trust that this will be the case.

A FRIEND TO UNITARIANISM IN THE EAST AND WEST.

For the Register and Observer.

MR. PEABODY'S SERMON ON THE END OF THE WORLD.

I have been much pleased with the 'Sermon' of Rev. Mr. Peabody on certain prophecies in the 'Book of Daniel.' It has enlightened me. His criticism on the 70 weeks, speck on the page of scriptural exegesis. Mr. P. is luminous as far as he goes. But there is an omission which, in my judgment, abates the excellence of his exposition. Omitting to make a distinction between the little horn of the fourth beast, in chapter vii, and the little horn of the second beast, in chapter viii, he has unfortunately created some amount of confusion. These two little horns, obviously, are not identical. By the verdict of all commentators, the fourth beast in chapter vii., is the symbol of the Roman Empire. But the second beast in the viii chapter is not this empire but the one which preceded it. 'The rough he-goat is the King of Grecia.' Though the two little horns—called little because they were secondary, growing out of another previous horn—and described as similar in character, yet they cannot consistently be interpreted as adumbrating the same power: Because,

1. *Each of the two has a different origin.* One grows out from a horn of the Grecian beast; the other from the Roman. It was this latter beast which had, in all, eleven horns. Mr. P. gives these eleven horns to the Grecian beast. It is, however, a mistake. This beast had, in all, but six horns. And he did not exist as a dominant power previously to his conquest of the one before him; nor after he had been conquered by his own successor.

2. *The periods* of time during which they inflicted oppression upon the Jews, *are of different duration.* The period of the Grecian beast was 2300 days: That of the Roman, 1260.

3. The tyranny of the little horn of the Roman beast *was to be succeeded directly by the reign of the saints of the Most High.* The judgment shall sit and they shall take away his dominion—and the kingdom, under the whole heaven, shall be given to the saints of the Most High, to the Son of Man, whose kingdom is everlasting, and all dominions shall serve and obey Him.' But in the whole of the viii. chapter, containing the account of the little horn of the Grecian beast, no mention is made of the kingdom of the saints;—the reign of the Son of Man. There was yet another Imperial State to come on, and to go off, the stage before the reign of the Son of man should be established.

4. None of the typical beasts in Daniel are introduced into the Apocalypse of St. John, except the Roman beast, having, here as there, seven heads and ten horns. The plain reason is, that the other beasts had fallen, but this beast was yet standing in all his strength. The little horn of the Grecian symbol had had his reign; his oppression of the holy people of 2300 days' continuance had passed away; of course, it had ceased to be matter of prophecy, having become that of history. But the little horn of the Roman symbol was yet future; his reign and tyranny were yet to come, and therefore, the proper subject of prophecy. Our best Biblical scholars fix the date of the Apocalypse anterior to the destruction of Jerusalem. The period of the little horn of the Roman beast was 1260 days. And this term of time occurs repeatedly in the vision of the Apostle. But the term of 2300 days is not mentioned in the book of 'Revelation.' It was past and gone. But the 1260 days were yet to come. John, the 'Revelator,' reiterated only those portions of Daniel, the Prophet, which were then yet to be fulfilled. The tyranny of Antiochus had been terminated for 200 years: but the besom of destruction, which the Roman armies were to inflict, still awaited the devoted nation; the Jews.

5. By distinguishing the two little horns, we avoid the impropiety of a double application and fulfilment of the same prophecy. This mode of interpretation has been 'a stone of stumbling,' to expositors of the Bible. It involves an unreasonable and unnatural principle. It is *unnatural* for any man to intend two distinct things by the same expression. We always mean one thing we speak *rationally.* To have a double meaning, is an ambiguity, and next akin to no real, proper meaning at all. Mr. Peabody, if I understand him, gives even a threefold application to the prophetic term of 1260 days: First, to the time of Antiochus' oppression between the years 164 and 168 B. C. Second, to the time of Nero's persecution between the years 64 and 68, A. D. Third, to the time of Jerusalem's destruction between A. D. 68 and 72. This impropriety he would have easily avoided by making the due distinction between the secondary horns of the two beasts; symbols of the Grecian and Roman empires.

Mr. P. very justly remarks that we might reasonably expect that such a calamity as the Jews experienced from the hand of Antiochus, Epiphanes, would be noted in such a prophecy as that of Daniel. And might we not just as reasonably expect that the incomparably greater catastrophe inflicted upon them by the arms of Rome would, also, be noted? Why should we not have both as well as one? By distinguishing the two symbols, under consideration, we may have a distinct prophecy for each of those memorable events. By identifying them, we become embarrassed, confused and inconsistent.

The author of this sermon produced it, as it appears from the introduction, for the purpose of counteracting the sentiment, now gone forth, that our world is destined to be destroyed during the present year, 1843. But by identifying the little horns of the Grecian and Roman symbols, he has played a trump-card into the hands of Mr. Miller and his associates. He gives up to them their main stand-point; the basement-stone in their pillar of calculation. It is the 2300 days—years as they account—and which are attributed to the Roman symbol. Without this position they cannot take their first step. But they assume this position without warrant; and against decisive evidence, alleging in support of their assumption. 1. That Alexander conquered the whole world and therefore the Roman power must have been an off-shoot from the Grecian. 2. That each of the two little horns is described as the 'abomination that maketh desolate.' These allegations, however, are not valid. Alexander never conquered Italy, nor ever waged war with the Romans. Rome finally conquered Greece, but Greece never conquered Rome. And in regard to the desolating abomination, there were, in fact, two of them. One from Antiochus, the Syro-Grecian king: The other, 200 years afterward, from Vespacian and Titus. Had there been but one, the argument would possess some force. But as the fact is, it possesses none. Two desolations, effected by the unholy Gentiles, on the sacred city at different times and by different nations, were, certainly different things and proper subjects on distinct voices of prophecy.

S. F.

RECENT PUBLICATION.

The Neighbors: A Story of every day life. By Frederika Bremer. Translated from the Swedish, by Mary Howitt. 2 Vols. Boston: J. Munroe & Co. 1843. 12mo pp. 259 and 223.

It might seem hazardous for publishers now-a-days, deliberately to reprint in a readable form a work which has already been widely circulated in a newspaper shape. But this book will admit of such a risk, and we doubt not many persons will be glad of this edition to preserve, even if they have tried their eyes in reading the previous one. It is a lively and spirited story from the pen of a distinguished authoress in Sweden, and of course has all the freshness which sketches of society and scenery in that land must have to us who know so little about it. Readers of it will obtain from it instructive information concerning real life in Germany, besides the pleasure of the story. Miss Howitt promises to give to the public three other tales connected in a series with this, if it should be well received.

GENERAL INTELLIGENCE.

Massachusetts General Hospital.—From the Annual Report of the Board of Trustees, we gather the following facts.

The property of the institution consists of the Hospital in Allen street;—the Asylum at Somerville, formerly Charlestown;—and the invested capital and cash on hand.

The whole cost of the land and buildings of the Hospital to this date, as taken from the books, is $145,069 44
and of the Asylum, 245,845 98

Making a total amount of Fixed capital, invested in these two departments of the institution, of $390,915 42

Of this amount, the sum of $89,291 37 was specially given by the donors to the Asylum; $73, 809 29 to the Hospital; and the remainder has been appropriated out the general funds of the institution by the direction of its Board of Trustees.

The Income of the institution is derived from the following sources, viz: The annual profits of its invested capital; a right to one-third of the yearly profits of the Hospital Life Insurance Company; the board of its patients; and annual subscriptions for free beds at the Hospital.

It also appears from an examination of the books and accounts of the several officers, that the gross amount of receipts from all sources during the year, exceeds that of the expenses of the entire institution, by the sum of $5,153 16.

Patients admitted during the year 347
Total number in the McLean Asylum at Somerville, 271

The following just tribute to the memory of the late Mr. Bond is from the conclusion of the Trustee's Report.

Your committee are unwilling to close their report, without alluding to the loss which they have sustained by the death of the Chairman of their Board, the late George Bond Esq. Ever ready to devote his time, talents, property, and influence, to all objects of public utility, he was the early friend of this institution; and by his faithful services and prudent counsels, contributed essentially to its present prosperity and success. A man of lofty principles, sterling integrity, sound judgment, and generous impulses, his memory is entitled to the respect of all who honor virtue, or love practical benevolence. May we not hope that his example will be duly appreciated and extensively followed.

The Municipal Court.—It will be seen by the proceedings of Saturday last, in the Legislature, that a bill was introduced and passed through all the proper stages of both Houses, to be engrossed, uniting the Municipal Court of this city with the Court of Common Pleas. Nothing but the urgency of the case, and the necessity of some immediate action, in order to continue the public business in the Court which is left vacant by the death of Judge Thacher, induced the members of the Legislature to take so important a step without long and patient deliberation.

According to the bill as it now stands, the Courts remain precisely as they did before, except that there is to be an additional Judge of the Court of Common Pleas, and instead of one Judge performing all the criminal business, it is to be divided among the five, no one being allowed to sit in criminal cases more than three months at a time.

Russia and its Progress.—M. Mariner, (the author of a work recently published on the continent, and having particular relation to Northern Europe,) says of Russia, that it is in a remarkable state of progress; her public establishments, manufactures, roads and canals, society, 'all announce an unquestionable development of mind, industry, and the technicle arts.' He represents the government as anxious to promote that development, the people as acute, laborious, imitative, and of both a physical and intellectual constitution, favorable for every kind of prowess. He extols the higher society and the general police of the capital; he found valuable and curious public and private libraries. Education however, is still confined to the upper and richer classes. The Emperor Nicholas endeavors, in religious and political matters, and every thing physical and mechanical, to *nationalize* Russia more and more; but he directly favors some French influencies, and tolerates at least others, which must counteract his main design, or sensibly retard its consummation. *Transcript.*

The Generous Donation of $1000, which was made rather more than a year ago by Dr J. C. Warren, to the Mass. General Hospital, with the design of having the annual interest of this sum applied to the purchase of books for the use and benefit of the patients at the Hospital, has been safely invested, and a Committee has been appointed to select and procure such books as will be likely to carry out the benevolent intentions of the donor.—*Ib.*

From the River La Plata.—News from Buenos Ayres to the 15th of December, and Montevideo to the 22d, has been received, with accounts of a decisive battle fought on the 6th of December, between the Buenos Ayrean forces under General Oribe, and the Montevidean (or that of the Oriental Republic) under General Rivera, in which the latter were defeated with great loss,—according to their own account one third of the army having been killed after they were made prisoners.

The battle was fought in the province of Entre Rios, formerly an Argentine province, which since the commencement of the war has declared for the Oriental or Montevidean side.

A letter received in this city dated Montevideo, Dec. 22d, states that the British and French Ministers had remonstrated with Gen. Rosas against entering the Oriental Republic, (their Governments having guaranteed to it by treaty safety from invasion;) that they had declared they should use the forces of their respective Governments to compel the troops of Buenos Ayres to evacuate the invaded territory. The existing government at Montevideo have taken what measures they could for the defence of the city, and have emancipated all the slaves of both sexes, with the view of enrolling the able bodied men in the army.

Mexico.—Papers from Mexico and Vera Cruz to Feb. 16th have been received.

'Gen. Thompson was still in the city of Mexico in his official capacity, and there is not the slightest reason to anticipate difficulties between the two countries. Explanations have been made and accepted regarding the occurrence at Monterey. The cession of the Californias to England was universally considered an unfounded report.

The Mexican coast was visited by a severe gale of wind on the 31st ult. occasioning much damage and loss of life. Many fishermen who were outside Vera Cruz were drowned, and a Mexican brig of war was wrecked some twenty miles from Sacrificios. The U. S. brig of war Dolphin, lying at the latter place, lost her launch, but fortunately all the men were saved.

The suppression of all the liberal papers has given just umbrage to the people of Mexico, and allows little intelligence to circulate through the country, but such as may promote the views and interests of Santa Ana.

The Government is raising a very large army for some purpose or other—its destination uncertain, either Texas or Campeachy.

Orders had been issued to the different departments to raise each its share of *volunteers* by the 1st of March, and to such extent that the regular standing army of the country would then amount to 100,000 men. These volunteers, it is said, were flocking into Mexico by hundreds, *tied in strings and closely guarded.*

The whole amount of troops already sent to Campeachy, to subdue Yucatan, is about 9000, of whom only 3000 are said to remain in the Mexican service.'—*New Orleans Bee.*

African Squadron.—We learn from the Army and Navy Chronicle of Thursday that Captain Matthew C. Perry, at present the commandant of the Navy Yard at New-York, has been ordered to hold himself in readiness for the command of the squadron on the coast of Africa. The new sloop Saratoga, Cammander Tatnall, now ready for sea at Portsmouth, N. H. will probably be the flag ship. The brig Porpoise has already sailed for the coast, under the command of Lieut A. Lewis. One other sloop and three additional brigs or schooners will compose the squadron.

The Governor of Canada.—The death of Sir Charles Bagot was incorrectly reported in this city on Saturday. A letter, received here, dated Kingston, U. C., 20th inst, states that all fears of a fatal termination of the Governor General's disease were over, and that he was fast recovering. —*Courier.*

The Bangor, steamer, Captain Dunn, which left this port last August for Constantinople, was by the last accounts, at Trebizonde, in the Black Sea, at which place she had arrived from Constantinople with 700 passengers. She was to return to Constantinople with about the same number. Trebizonde is about 6642 miles to the eastward of Boston, and 500 miles above Constantinople. The Captain was sailing the Bangor under the Turkish flag, for the purpose of saving port charges, etc.—*Traveller.*

Red River Freshet.—The Arkansas Telegraph of February 3d contains some further particulars respecting this melancholy event. It says:

At Fort Towson, on the 25th ult., the river rose fifteen feet higher than ever before known, spreading over the whole bottom, destroying the warehouse at the public landing, and sweeping in one common grave all species of animation.

Jonesboro', Rowland, and Berlin, in Texas, have been wholly inundated, some of the houses washed away, and many of the inhabitants drowned.

It is thought that over a hundred lives have been lost between Fulton and Jonesboro'—how many, we yet cannot say with certain. Owing to the great number of settlers on the bottom of Red River, the loss of property and human life must be immense.

The Chinese Empire.—It is calculated that this empire contains at least half as much wealth and industry as the remainder of the globe. The great body of the people are much wealthier and more advanced in knowledge than the inhabitants of any other Asiatic country, and the advantages which their soil and climate give them in the production of valuable articles of export, and the effective demand which their wealth and taste for luxury create for the products of other countries, are such as to render them capable of becoming better customers than the same number of people in the far larger half of Europe and America.

How to Clean Kid Gloves.—Take a piece of flannel, moisten it with a little milk, rub it on a cake of nice hard soap, and then apply it to the soiled part of the glove. As soon as you have removed the dirt, rub the kid with a dry piece of flannel. Care must be taken not to make the glove too wet.

Advice to Ladies.—We commend the following, from a Magazine conducted by Miss Leslie:

In addition to warm cloaks or coats, we earnestly exhort our ladies to wear always, when they go out in cold weather, either a fur tippet or a plush or velvet handkerchief, that will entirely cover the back of the neck, and fasten closely round the throat, or a little pereline or wadded satin trimmed with fur or swansdown. We have often grieved to see the back of a young lady's neck 'exposed and bare in wintry weather,' from the cloak dragging down at the shoulder on her pelisse collar being cut too low. If more attention was given to covering the neck where it unites to the head, we should have fewer colds and rheumatisms, and throat complaints, and less *tic doloreux* among our young females.

Large thick half stockings, knit of coarse gray yarn, are exceedingly convenient for ladies who go to parties, to draw on over their dress shoes and stockings, before they get into the carriage; or if they are to walk where there is snow on the ground.

SUNDAY EVENING LECTURES.

The Seventh Lecture of the Course will be delivered next Sunday evening, at the Rev. Mr. Huntington's Church; services to commence at 6 1-2 o'clock.

CORRECTION.

In the article published in the Register last week, giving a notice of the sums received for Domestic Missions, the amount of money received from Mr. George Callender, Esq. heretofore acknowledged, for the Purchase street Congregational Society, should have read $849,78, instead of $49,78.

UNION PASTORAL ASSOCIATION

Will meet on Tuesday, March 14th, at the house of Rev. J. W. Thompson, in Salem, at eleven o'clock A. M.

SAMUEL OSGOOD, *Secretary.*

MARRIAGES.

In this city, 23d inst. Mr Allen Pratt, to Miss Oriann Lawrence, both of Chelsea.

8th inst. Mr David Powers, of Abington, to Miss Elizabeth Tyler, daughter of Ezra Vining, Esq. of East Weymouth.

In Fall River, Feb. 12. Hon. Nathaniel B. Borden, Representative in Congress, to Miss Sarah G., of Fall River, daughter of Arnold Buffum, Esq. of Indiana.

In the city of Mexico, evening of January 20th, at the residence of Dr. A. S. Wright, James Gordon, Esq. Consul of the United States, of New York, to Miss Julia Natalia Turla, of Havana, Cuba.

In Paris, on the 26th of January, Baron de Trobriand, to Mary Mason Jones, of New York, United States of America.

In Geneva, Switzerland, December 14, Monsieur Paul Daniel Gonzalve Grand D'Hauteville to Mademoiselle Catherine, Comptesse Zeppelin of Stutgard, Wurtemburg.

DEATHS.

In this city, on Saturday night last, Mr Aaron Rand, formerly of Rye, N. H, 48 yrs 6 mos.

In this city, on Monday evening, Mr Robert Williams, 43.

In this city, Mrs Lydia Burr, of Ashby, 72; 25th inst. of consumption, Mr William Horn, 47.

On Saturday evening last, Edward A. Rich, 28.

In Dorchester, 27th inst. Mr Frederick B. Randall, son of the Rev E. Randall in the 23d year of his age, of an inflamation of the brain.

In Weymouth, Feb 21, Leonard Tirrell Esq. 59.

In North Bridgewater, Mr Seth Kingman, 86, leaving a family of 11 children, whose average age is 42 years and 9 months, 45 grand-children, and 10 great-grand-children; and what is remarkable, there has not been a death among his descendants.

In Leominster, Feb. 8, Mrs Elizabeth, wife of Mr James H. Marshall, and daughter of Mr Jacob Brown, formerly of Charlestown, aged 31.

In Oxford, Feb. 10, Mr David Learned, aged 76.

At his residence in Montpelier, Vt. 18th ult. Major Nathaniel Davis, 73— one of the first settlers in Montpelier.

In New York city, evening of 25th ult. Mrs Sarah B. wife of Capt Phineas Leach, of Plymouth, Ms.

In Lower Sandusky, Ohio, 28th ult. Mr Allen Watrous, 84. Mr W. was a soldier of the revolution, and bore himself like one throughout the struggle which resulted in the independence of our country. He was a native of Lyme, Ct. and at the age of 18, joined the army in the vicinity of the Highlands on the Hudson, and served some time under the command of Baron Steuben, was one of the party detailed by Lieut Spencer to watch the movements of the Vulture sloop of war, as she lay at anchor awaiting the return of Major Andre from his consultation with Arnold, and he was present at the execution of Andre, at Tappan, as one of the guard. After the close of the war he retnrned to his native State, where he resided till his emigration to Ohio in 1832. He was an honest man and a respectable citizen.

NEW ENGLANDER—Of this able quarterly the Boston Atlas says,—'judging from the first number it promises to be a periodical of solid merit. Supplying as it does an evident void in N. England that has long needed filling, it can hardly fail of success. In politics it is sound and just, without possessing any party bias. The best article in the number is an able and masterly review of the Rhode Island question, and could heartily transfer the whole to our columns.'

Subscriptions and orders solicited by the publishers 67 Washington st. WILDER & CO. m1

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Practical Instruction in Animal Magnetism, by J. P. F. Deluse, translated by T. C. Hartshorn.
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f25 3m ABEL SPAULDING.

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NO. 9 BRITISH and Foreign Medical Review, or Quarterly Journal of Practical Medicine and Surgery, edited by John Forbes, M. D.—Jan. No. Received and for sale at WM

POETRY.

For the Register and Observer.

THE POET'S DEATH BED.

Gather around his bed
Slowly and sadly, for life still is there!
See how the damp locks cluster round his head,
Wreathing his lofty forehead broad and fair!

Mark how the folded hands
Rest meekly as if earthly toil were done!
His spirit in life's outer portal stands,
Panting and weary ere its race is run!

See how the drooping lid
Longeth to cover the o'er-wearied eye!
Soon shall its mild, unearthly light be hid
In the deep shadows that before it lie!

List, for a trembling sound
Is stealing out upon that failing breath;
One wish that slumbered in the depths profound,
Hath risen now to stay the hand of death!

His troubled spirit turns
To flowery meadows and the forest shade,
The lamp of memory, re-illumined, burns
O'er the bright pathway which his feet have made!

'Can I not see once more
My cottage home and breathe the scented gale,
Which freely enters at the lowly door,
And speaks of flowers whose odors never fail?

There is no music here!
Where are the birds which morn and evening sung
Their fitful melody, so soft and clear,
From the elm-branches that my home o'er-hung!

I have had other dreams,
But none so sweet as those that move me now!
Fame sent its brilliant but uncertain gleams,
Which death will banish from my burning brow!

Yes, I can hear them yet—
The old home voices and the woodland rill;
They told me that my spirit would forget
Its early loves, but they are with me still!

Hark! for another strain
Born not of earth, is stealing on my ear!
And now they come—a long angelic train,
Breathing sweet words of welcome! Do ye hear!'

Then silence like a pall
Fell on the mourning group! No sigh or tear
Strove the departing spirit to recall;
But faith transferred it to its own bright sphere!

'Tis well when THEY return
To the blest fellow-ship of kindred light;
Whose gifted natures too intensely burn
For earthly vessels to withstand their might!

Boston, Mass. IONE.

MISCELLANEOUS.

[From the Sheet Anchor.]

THE STOVEN BOAT.

FROM THE JOURNAL OF A SAILOR.

Of all the pursuits that men follow in order to obtain a subsistence, there is none that will compare in danger and hardships with that of the whaleman; and yet how very little do people on shore know of this! It is in order to let them have some insight into this business, that I have written the following narrative. I shall confine myself to the facts as they occurred, all of which I put down in my Journal soon after they transpired.

On the eleventh day of December, 1837, the good ship P. of Newburgh, Capt. C., was cruising somewhere between the lat. of 36° and 37° S., and the lon. of 68° E., in search of 'right whales.' It was in the p. m., and the old ship was moving along under her top gallant sails, with a light breeze, at the rate of about five knots the hour. The most hardened grumbler could not find fault with the day. At the fore and main top gallant cross trees were two men on the look-out for whales. It was now nearly 4 o'clock p. m., when the man at the main sung out, 'there she blows!' He repeated the cry regularly five or six times. All was now excitement among the officers and men. Every one was anxious to know if it was the kind of whale we wanted. The mate hailed the man at the mast head: 'Where away is that whale? What do you call her?

'Right whale, sir, on the lee beam, two miles off; look out sharp for her!'

'Sing out when the ship heads for her!'

'Ay, ay, sir!'

'Keep her away!' said the Captain to the man at the helm. 'Boy! hand me the spy glass!'

'Steady!' sung out the man at the mast head. 'Steady it is!' answered the wheel. The Captain then started to go aloft. 'Mr. A.' (to the mate,) 'you may square in the after yards, and then call all hands.'

'Forward there!' shouted the mate; 'haul the mainsail up, and square the yards!' 'Bill!' (to an old sailor.) 'Sir?' 'Call all hands!' Ay, ay, sir!'

'All hands ahoy!' shouted old Bill, in a voice like the tempest: 'stand by the boats!' In 'less than no time' the deck was alive with men.

'Boat-steerers!' get your boats ready.' In a moment, the boats were in readiness, the tubs put in, and the lines bent on to the harpoons, the crews standing by, ready to follow the boats down to the water, when the word came from the Captain to lower away.

'There she blows! sung out the man at the fore. 'Not a half mile off!'

'Down helm!' shouted the Captain:—'Mr. A.! Brace up the mizzen topsail; hoist and swing the boats; and lower away!' Down went the boats and down followed the crews. As the boats struck the water, every man was on his thwart, with his hand on the loom of his oar; and in a shorter time than I have taken to write this, the three boats were cutting their way through the water in the direction of the whale.

It was my duty to steer the mate's boat, and she happened to be the fastest puller, so that although we all left the ship together, and for a few rods kept nearly head-and-head with each other, still we knew well enough that as soon as the word came from the mate to 'give way!' we should drop the others in a moment. So we did not fret ourselves, but kept cool for a tight pull when the whale should show himself on the surface of the water again—which he did the moment after.

'Here she is!' cried the mate; 'and not over ten rods from the boat! Now, my dear fellows, lay back hard! spring hard, I tell you! There she blows! only give way my boys, and she is ours!' The boat bounded forward, 'like a thing of life.' 'Spring like tigers!' says the mate, his voice sinking almost to a whisper. I looked over my shoulder to see what kind of a chance I was about to have; at the same time pulling at my own oar with all my might. We were going on to her starboard quarter; just the chance I liked to fasten to a whale.

'Stand up!' shouted the mate; and in a moment I was on my feet, and the next moment I had two harpoons to the hitches into her.

'Stern! stern all!' sang out the mate, as he saw the irons in the whale. 'Come here, my boy!' said he to me. We shifted ends; he to the head, and I to the stern of the boat. The whale started off like lightning.

'Hold on, line!' said the mate; and away we shot after her, like an arrow from the bow. The mate, by this time, had his lance ready. 'Haul me on to that whale!' he shouted; and all hands turned to hauling line, while I coiled it away in the stern-sheet. We had got nearly up to the whale, when she 'took to sounding;' taking the line right up and down from the head of the boat. I had two turns of the line around the logger-head, and was holding on as much as the boat would bear, when, all at once another large whale that we knew nothing about, shot up out of the water nearly her whole length, in a slanting position, hanging directly over the boat. I threw off the turns from the logger-head, and shouted to the men to 'stern;' But it was of no use; she fell the whole of her body on the boat. I heard a crash! and as I went down, I felt a pressure of water directly over my head, caused as I then thought, by the whale's flukes as she struck. How long I was under water I know not; but I remember that all looked dark above me, and that I tried very hard to shove my head through, in order to breathe. At last I succeeded; but what a sight was that on which I gazed, when I found myself on the surface of the water! About a rod from me was the whale that we were fast to, thrashing the water into a foam with his flukes; the ocean red with blood, and the crimson streams pouring from the wounds in the whale made by the harpoons. In another direction, I could see pieces of the boat floating around. At the distance of two or three miles, I could occasionally get a glimpse of the ship as I rode on the top of a swell, and not a human being in sight. Most forcibly did the words of the poet apply to my situation at this moment:

'Oh solitude! where are the charms
That sages have seen in thy face?
Better dwell in the midst of alarms,
Than reign in this horrible place.'

So thought I, as I struck out for a piece of the stern of our once beautiful boat, a few rods distant. The crew came up, one after another, catching at anything they could see, to help keep them afloat. One poor fellow came paddling along with two or three oars under him, crying out that his back was broken. Another of the crew and myself got him on the piece of a boat that we had hold of. His thigh was broken, and he could not move his legs at all. The second mate soon after picked us up with his boat, and so much had we been engaged in looking out for ourselves that we did not perceive that one of our number was missing. But alas! it was too soon found out. He was a young man, about seventeen years old, and did not belong to the boat, but went in the place of the midship oarsman, who was sick at the time. The whale fell directly on him, and probably killed him in a moment.

With what feelings we pulled around and around the spot where the boat was stoven, unwilling to believe, even after we knew there was no hope, that our shipmate was gone, never more to return! And how silently we glided alongside of the ship, and hoisted in our poor shipmate, now lamed for life!

Oh! that some of those people who look upon sailors as little better than brutes, and who know little or nothing of the kind feelings and glowing affections that are concealed under their rough exteriors, could have seen what I saw on board that ship. Even their hearts would melt; and they would find that it is not always the polished and educated, the smooth-faced and handsome man, that has the warmest heart or the most generous feelings.

D. K. E.

[From the Boston Recorder.]

SOME AFTER-SCENES OF BATTLE.

On the field of Borodino.—Fifty days after the battle of Borodino, no less than 20,000 of the slain were found lying where they had fallen; and the whole plain was strewed with half-buried carcasses of men and horses, intermingled with garments dyed in blood, and with bones gnawed by dogs and vultures. 'As we were marching over the scene of the battle,' says Labaume, 'we heard a piteous sound at a distance; and, on reaching the spot, we found a French soldier stretched on the ground, with both his legs broken. 'I was wounded,' said he, 'on the day of the great battle; and finding myself in a lonely place, where I could gain no assistance, I dragged myself with my hands to the brink of a rivulet, and have lived nearly two months on grass and roots, and a few pieces of bread which I found among the dead bodies. At night I have lain in the carcasses of dead horses; and with the flesh of these animals I have dressed my wounds.'

Hospital Scenes.—An eminent surgeon, present in the hospitals after the battle of Waterloo, says, 'The wounded French continued to be brought in for *several successive days*; and the British soldiers, who had in the morning been moved by the piteous cries of those they carried, I saw in the evening so hardened by the repetition of the scene, and by fatigue, as to become indifferent to the sufferings they occasioned!'

It was now the *thirteenth day* after the battle. It is impossible to conceive the sufferings of men rudely carried at *such* a period of their wounds. When I first entered the hospital, these Frenchmen had been roused and excited in an extraordinary degree; and in the glance of their eyes there was a character of fierceness which I never expected to witness in the human countenance. On the second day, the temporary excitement had subsided; and turn which way I would, I encountered every form of entreaty from those whose condition left no need of words to stir compassion: *Surgeon Major, oh! how I suffer! dress my wounds! do dress my wounds!—Doctor, I commend myself to you. Cut off my leg! Oh! I suffer too much!* And when these entreaties were unavailing, you might hear, in a weak, inward tone of despair, *I shall die! I am a dead man!*

In the hospitals of Wilna there were left more than 17,000 dead and dying, frozen and freezing. The bodies of the former were taken up to stop the cavities in the windows, floors, and walls; and in one corridor of the Great Convent, above 1500 were piled up transversely like pigs of lead or iron!! ERASMUS.

YEZIDEES, INHABITANTS OF THE MOUNTAINOUS REGIONS OF MESOPOTAMIA.

The Yezidee religion appears to be a compound of many others strangely jumbled together. Niebuhr, indeed, remarks, that when asked regarding their faith, they themselves declare it to have part of the Christian, Mussulman, and Jewish. Mr. Rich observes that they have something approaching to Christianity. They admit both baptism and circumcision, the first of which is performed by dipping three times in one of their sacred springs; and they never enter a Christian church without kissing the threshold and pulling off their shoes. Buckingham says that when they come to Mardin and other places, they kiss the hands of the priests, and receive the sacrament from them, suffering not a drop of the wine to fall to the ground, or even on their beards, while drinking it.

They fast three times in the year, and make one pilgrimage to the shrine of Sheik Adi. They believe in the metempsychosis, and never say 'such a one is dead,' but 'he is changed.' Like the Druses, they always choose Mohammedan names.

The Yezidees are said to be a lively, brave, and hospitable people, good-humored, well made, and comely. Those of Sinjar may be divided into fixed and roving inhabitants. The former cultivate the village grounds, and resemble the Fellah Arabs, as the mountaineers do the Bedouins. The latter, who are the plunderers, are the terror of caravans on this road; and who, permitting their hair and beard to grow, wear an aspect as uncouth as their manners are savage. No one is suffered to approach their haunts except a few Jews, who live in the town Khatuniyah, situated on an island in a lake of that name, and who act as brokers in disposing of the goods that are taken by the marauding parties.

In reference to the origin of the Yezidees, or, as they are sometimes called in the East, *Shaitan purust*—Worshippers of Satan—we are tempted to mention a curious legend which exists in Seistan, an eastern province of Persia, among the inhabitants of which are not only many fire-worshippers or ghebres, but a considerable number of these *Shaitan purust*, and of another pagan sect called *Chirag Koosh*, or Light-extinguishers, who seem to be but a modification of the former, as both venerate or deprecate Satan. The account is as follows:

In former times there existed, they say, a prophet named Hanlalah, whose life was prolonged to the measure of 1000 years. He was their ruler and benefactor; and as, by his agency, their flocks gave birth to young miraculously once a week, though ignorant of the use of money, they enjoyed all the comforts of life with much gratitude to him. At length, however, he died, and was succeeded by his son, whom Satan, presuming on his inexperience, tempted to sin by entering into a large mulberry-tree, from whence he addressed the successor of Hanlalah, and called on him to worship the Prince of Darkness. Astonished, yet unshaken, the youth resisted the temptation. But the miracle proved too much for the constancy of his flock, who began to turn to the worship of the devil. The young prophet, enraged at this, seized an axe and a saw, and prepared to cut down the tree, when he was arrested by the appearance of a human form, who exclaimed, 'Rash boy, desist! turn to me, and let us wrestle for the victory. If you conquer, then fell the tree.'

The prophet consented, and vanquished his opponent, who, however, bought his own safety and that of the tree by the promise of a large weekly treasure. After seven days, the holy victor again visited the tree to claim the gold or fell it to the ground; but Satan persuaded him to hazard another struggle, on promise that, if he conquered again, the amount should be doubled. The second rencounter proved fatal to the youth, who was put to death by his spiritual antagonist; and the result confirmed the tribes over whom he had ruled in their worship of the tree and its tutelary demon.

In this legend, the leading doctrine of all these Eastern religions—the constant contention between the powers of good and evil—is plainly shadowed forth, with the additional moral, that as long as he was actuated by a disinterested zeal for religion, the young prophet was victorious over the spirit of evil, but failed so soon as that zeal gave place to a sordid cupidity for earthly treasure.—*Fraser's Mesopotamia and Assyria.*

From the Philadelphia Saturday Courier.

WHAT DOES THAT YOUNG MAN DO FOR A LIVING?

BY D. C. COLESWORTHY.

'What does that young man do for a living?' is the common inquiry, as some foppish, well-dressed individual passes by. 'Nothing—nothing at all,' is the frequent reply. 'But what supports him in his extravagance?' None can tell—but we, being a Yankee, have the privilege of guessing. That young man, who dresses in fine broadcloth, carries a cane, and is so extremely polite to all his acquaintance—especially the ladies—is the son of a man in moderate circumstances, who finds it difficult to sustain himself with a moderate income. His son wishes to be a gentleman, and to live without labor. The father, in his folly, refuses to put him to a trade, or send him to work on a farm, hoping that something may turn up, by and by, when business will be better, for his son to obtain a good living without work. He is now obliged to dispense with the luxuries of life—perhaps with some of its comforts—for his son to keep up appearances, and go into good society, as that kind of company is termed, where young men have nothing to do but dress according to the latest fashions. He is quite independent, and uses language to his seniors that might be considered uncourteous in a king. He faces all classes and conditions without a blush, and dares to look with contempt on the honest apprentice, whose generous soul would outweigh a thousand as light as his own. The companions he chooses are alike himself, puffed up with vanity, swelling with importance, and who make a pretence of doing something, by occasionally visiting a lawyer's office, to read a page or two of Blackstone. The end of such a youth it needs no prophetic vision to see. 'It is as plain as the way to market,' as Doctor Franklin would say, that he will turn out a low, despised, and miserable tool. Perhaps the penitentiary will bring him up—perhaps the gallows. But if he escapes these, it will be to hang like an incubus on those of his friends who for pity's sake have not the heart to send him where he deserves.

The above is a true picture of many of the young men who may be seen daily in our streets. You may meet them at every corner, in all public resorts, at all parties of pleasure—riding, sailing, talking, laughing, joking eternally; apparently with money enough, more impudence, and less brains. But how they all contrive to keep body and soul together, without work, always spending, and never earning, we confess is sometimes a mystery to us. When a project of pleasure is talked of, the expenses are last thought of and least considered. Of one thing we are certain, that we are fast verging to a nation of paupers. It is impossible for a people to live long in idleness, enjoying the luxuries and the blessings of life, without gradually diminishing the resources of comfort and wealth. To be prosperous as a people, each must do his part—at least do sufficient labor to gain his own support.

Parents are very guilty in this matter. They should not permit their great lubberly boys to hang on them for a support, when they are well able to labor, and when to work would promote their health and make them cheerful and happy. You do them a mighty wrong, while you dandle them in folly and nurture them in extravagance, and tell them how manly they appear, when you know—you must know—the deleterious consequences. If your great boys will not work, you should not support them; drive them away, if they are lazy, and it will be for their good and your glory in the end. Let them see that they must depend upon themselves, as you have done before. It is a burning shame for aged persons to be burthened with the support of stout, rugged boys—men in size, but pigmies in knowledge, sense and manners—at that time of life when their children should take them under their protection and care, and provide for their health, comfort and happiness.

A WONDERFUL INSTRUMENT.

A new Microscope, constructed by Mr. Cary, the optician, for the Royal Polytechnic Institution, has lately been exhibited, and is allowed to be one of the most powerful instruments of the kind in existence. The effects are produced by the agency of the oxy-hydrogen jet playing on a piece of quick-lime, familiarly known as the Drummond Light, and are perfectly astounding, as the following accurate statement of facts will show. The microscope in question consists of six powers, ranging from 130 times to 74,000,000 times. The second magnifying power magnifies the wings of the locust to twenty-seven feet in length. The fourth power magnifies the sting of the bee twenty-seven feet. By the sixth power, the eye of the fly, which is said to contain 750 lenses, is so magnified that each lens appears to be fourteen inches in diameter; the human hair is magnified eighteen inches in diameter, or four feet in circumference. Nothing can exceed the beauty with which insect architecture is developed under the influence of this enormous power; the condensing lens is nine and a half inches in diameter.—*English paper.*

'Public opinion is often a mighty tyrant which interferes with private affairs. The lightest surmise is, to it, equal to the heaviest accusation,—the meanest prejudice to the wisest laws. It judges without evidence, and condemns without appeal. It drives away such as have sinned and would return penitent. It hurries on those who otherwise would never have consummated folly by crime.'

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NEW STATE REGISTER FOR 1843.—James Loring, 132 Washington Street, has just published the Massachusetts Register for 1843, containing the New Tariff of U. S. with the Tariff Law, the State Legislature, the 27th Congress, the Army and Navy officers, Consuls, Militia Officers, City Officers of Boston, Salem and Lowell, Ministers, Colleges, Charitable Societies, Banks and Insurance Companies, Postmasters, Justices, Lawyers, U. S. Census of Towns in Massachusetts, Members of the Massachusetts Medical Society, State Apportionment, Treaty with China, Boundary Question, Bankruptcy Commissioners, Boston Pilotage, &c. &c. feb 11

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